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Evangelize America Now
JESSE M. BADER

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One Great Hour Of Sharing

☆

FEBRUARY 1950

☆

Price 20 Cents

February, 1950

Vol. 32 No. 2

WORLD CALL

International Magazine for Disciples of Christ

The Cover

In the Religious News Service picture on the cover page, two very young displaced persons take time out from a cookies-and-milk snack after their arrival in the United States to show the photographer a pair of bright, expectant faces. These children came with their parents to America from Europe, thanks to efforts of Protestant agencies. Disciples of Christ share in these and a multitude of other Christian services around the world through the Week of Compassion.

Hidden Answers

1. What practice of religious principles are found in Maabaroth?
2. What are the plans for the "registering" of Protestant women?
3. When is the World Day of Prayer?
4. What missionary had excellent results in raising sunflowers?
5. Why should March 12 be checked on calendars of all Christians?
6. What adverse effects has "civilization" had upon Congo?
7. The Mississippi Legislature has taken what forward step for Negro children?
8. What films on Japan are available?
9. What group of people does the "Committee on Friendly Relations" serve?
10. Who was William Wilberforce?

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WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

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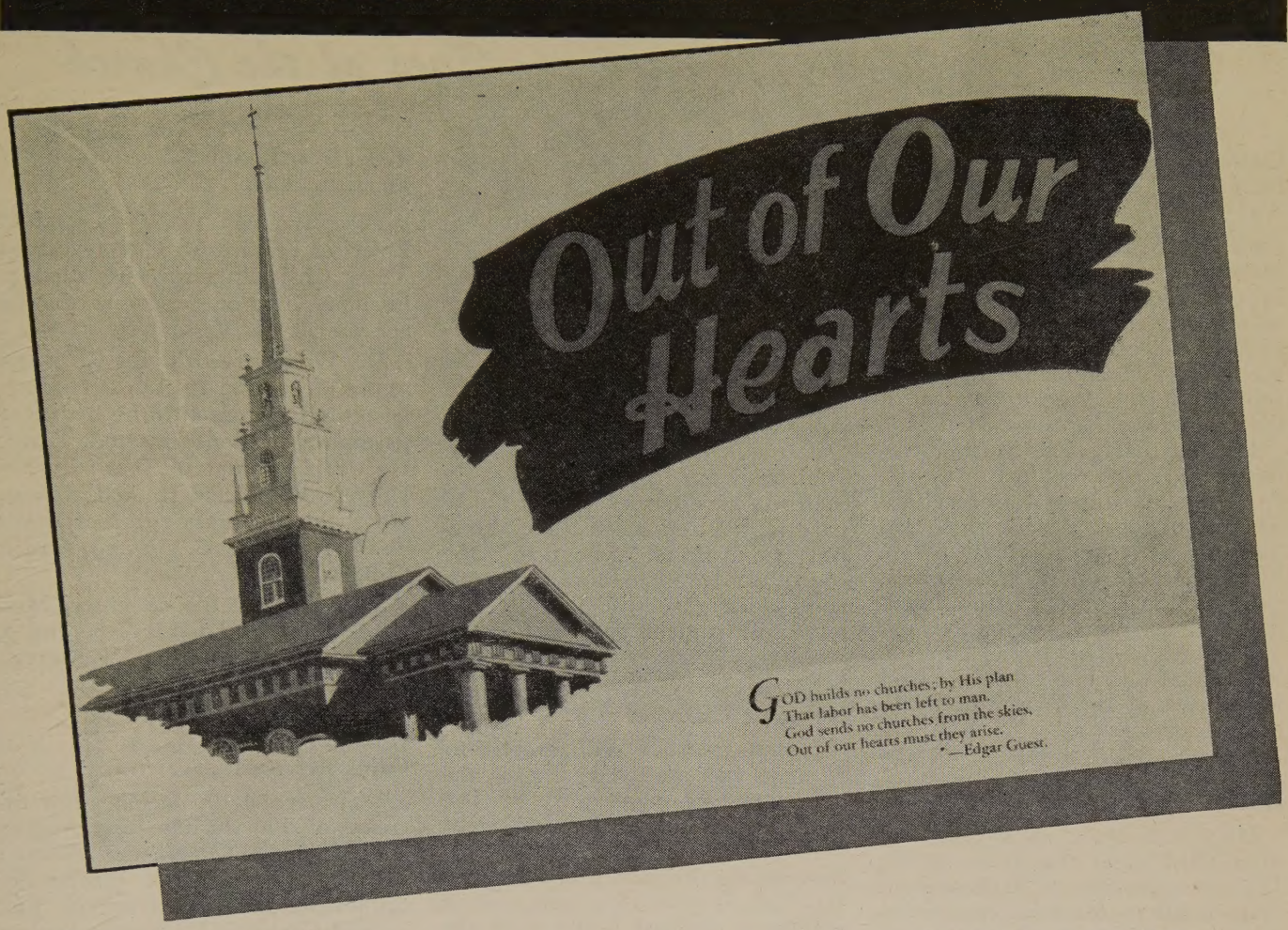

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Global Highlights

News of the World Through the Eyes of the Church

Denominationalism Increases in Europe

NEW YORK (RNS).—Cooperation achieved by Protestants in Europe shortly after the war is being reduced by a new upsurge of denominationalism, Dr. J. Hutchison Cockburn, former moderator of the Church of Scotland, told a meeting of the Friends of the World Council of Churches here.

He said that serious postwar economic and social problems had driven European churches "to a certain measure of cooperation," which was "in no sense ecumenical."

Dr. Cockburn said the greatest gains in the ecumenical movement had been registered in New Zealand and Australia. The former country, he pointed out, had taken the lead in support of the World Council's reconstruction work.

Churches Exceed Billion Mark

HILLSDALE, MICH. (RNS).—A total of $1,001,574,371 was given during 1949 by members of 52 Protestant denominations for local church expenses and benevolences, it was announced here by the United Stewardship Council. It was the first time since the Council has been publishing figures on contributions to churches that the total has exceeded the billion dollar mark. The 1949 total represents an increase of $138,603,682—or 13.6 per cent—over 1948.

300 Libraries Rent Religious Films

NEW YORK (RNS).—Three hundred libraries now rent films to churches and 70 of these are operated directly under church auspices, it was announced recently by Religious Film Association, distributing organization. Rentals to churches now total more than a million dollars annually, it was said. An estimated 25,000 to 50,000 churches are regular users of motion pictures and thousands of other churches use them occasionally.

These statistics were announced at a showing of "Kenji Comes Home," a production of Protestant Film Commission.

Student Field Work Conference Planned

ST. LOUIS.—Greater coordination between field work and academic courses will be the aim of a national conference on student religious field work to be held here Feb. 17-18, 1950, according to an announcement of the Home and State Missions Planning Council of the Disciples of Christ.

Twenty-one Disciple colleges and seminaries and 18 state missionary societies have been asked to take part in the conference. The Planning Council, in announcing the conference, pointed out that 1,000 rural churches of the Disciples are served by student pastors.

McKinney to Visit Hawaiian Churches

INDIANAPOLIS. — William H. McKinney, executive secretary of the department of men's work of The United Christian Missionary Society, will visit Disciple churches in Honolulu during the month of February. His visit is part of a program of sending a national leader from the United States to these churches once a year in an effort to strengthen the relationship between mainland churches and those in Hawaii.

In Honolulu Mr. McKinney will conduct a preaching mission emphasizing evangelism and men's work to the two Disciple churches, First Christian Church and Kaimuki Christian Church.

Mark Rutherford, national director of men's work, will carry the responsibilities of the department during Mr. McKinney's absence from the office.

Special Days

Feb. 1-28—Non-resident Member Month
Feb. 1-April 9—Continuing Pre-Easter Evangelism Emphasis
Feb. 12 —Race Relations Sunday
Feb. 19-26—Brotherhood Week
Feb. 22 or 23—Brotherhood Dinner
Feb. 24 —World Day of Prayer

T. C. U.'s President Emeritus Dies

FORT WORTH, TEX. — President Emeritus Edward McShane Waits of Texas Christian University died at his home here on December 26. His age was 78.

Dr. Waits served Texas Christian as president from 1916 to 1941 when he retired. Before 1916 he had held pastorates in Kentucky and Texas. He was a graduate of Transylvania University and had studied abroad. He held honorary degrees from Transylvania, T. C. U., and Austin College.

Surviving are his daughter, Mrs. Gayle Scott of Fort Worth, and a sister, Mrs. B. E. Hilen of Everett, Washington.

Home Missions Gains Reported

INDIANAPOLIS.—A membership increase of 170 during July, August and September, 1949, was reported by the department of church development and evangelism of The United Christian Missionary Society for 60 home missions churches under its guidance. This brings the total membership of these churches to 7,394.

During the period of the report, these churches had an average attendance of 3239 and raised $37,365.09 for their current expenses as well as $828.32 for missions.

Issue Film Strip For Children

NEW YORK.—"Children Can Help Too," a filmstrip designed for children 8 to 12 years old and first issued a year ago, has now been revised and adapted to the "One Great Hour of Sharing" campaign which culminates March 12, 1950.

This 49-frame filmstrip with script tells children the story of overseas relief and reconstruction.

It was released on December 1 and may be purchased for $1.00 from Church World Service, Audio-Visual Department, 214 East 21st Street, New York 10, N. Y.

Plan Simultaneous Conventions

INDIANAPOLIS.—Disciples of Christ and Northern Baptists will hold simultaneous conventions in Chicago, May 19-23, 1952. There will be several joint sessions.

The International Convention of Disciples of Christ, meeting in Cincinnati in October, approved the plan for simultaneous conventions on condition that accommodations could be arranged. After these were assured, the plan was approved by the General Council of the Northern Baptist Convention on December 13.

This follows a recommendation of the Joint Commission of Baptists and Disciples looking toward possible union.

Christian Education Leaders to Meet

TORONTO.—The Thirteenth Quadrennial World Convention on Christian education will be held here August 10-16, 1950. It has been over twenty years since the convention was held in North America.

An interdenominational enterprise, the convention is sponsored by the World Council of Christian Education, formerly known as the World Sunday School Association.

Estimated attendance will be 5,000 from more than 75 countries. The quota of Disciples of Christ is 500.

Youth Inter-Church Aid Budget Drops

GENEVA (RNS). — An estimated 1950 budget of $146,700 for European youth inter-church aid was announced here by Jan Mirejovsky, secretary of the World Council of Churches' Youth Department.

Pointing out that this was the lowest budget yet adopted for such purposes, Mirejovsky said it indicated "how larger remittances in earlier years from outside churches have helped to develop self-help and reciprocal aid among the churches of this continent."

(Disciples of Christ, through their Week of Compassion, contributed to the youth work of the World Council last year.)

East European Churches Favored

GENEVA (RNS).—Relief needs of churches in eastern Europe will receive priority attention from the Inter-Church Aid Department of the World Council of Churches during 1950, it was announced here.

The assistance program envisions a total outlay of $5,138,000 for churches in all Continental countries, with $1,225,000 earmarked for projects "crucial to the ongoing and evangelistic work of the European Churches."

Dr. Robert C. Mackie, director of the Inter-Church Aid Department, referring to the need of the eastern European churches, said "If we fail there, we fail at the most critical point of the spiritual struggle in Europe."

Among Leaders at Bangkok Sessions

RNS Photo

BANGKOK, THAILAND.—Five leaders of the Conference of East Asian Churches are shown here. Left to right: Miss Jean Fraser, secretary of the youth department of the World Council of Churches; Dr. W. A. Visser 't Hooft, general secretary of the World Council; Dr. John Mackay, president of Princeton (N. J.) Theological Seminary; Dr. Charles Ranson, secretary of the International Missionary Council; and Dr. Siu Choh Leung of China, executive secretary of the Conference. The meeting, held December 4-11, was sponsored by the World Council of Churches and International Missionary Council. Among the delegates was Hallam Shorrock, Disciple missionary to Japan.

T. C. U. Professor Honored Posthumously

FORT WORTH, TEX.—J. Willard Ridings was awarded posthumously an award for Outstanding Achievement by the American College Public Relations Association.

The award stated that "as the Publicity and Public Relations Director of Texas Christian University, as a teacher of journalism, as a citizen of Fort Worth and as an officer in the American College Public Relations Association," Mr. Ridings "gave loyal and effective service to his university, to his community, and to his profession."

Disciples Hold Annual U. N. Seminar

NEW YORK.—The third annual United Nations Seminar for Disciples of Christ was held here November 28-December 1, sponsored by the department of social welfare of The United Christian Missionary Society.

Eighty-six Disciples from churches in 23 states who attended the seminar observed sessions of the General Assembly, participated in seminars on the U.N. and its current problems, and heard several lectures on the structure and functioning of the organization.

Osborn Delivers Unity Lectures

EUGENE, ORE.—"Whom a Dream Hath Possessed" was the theme of a series of four lectures by Dr. G. Edwin Osborn in the Crusade Chris-

tian Unity Conference held at Northwest Christian College here, January 3-4.

Dr. Osborn is president of the Association for the Promotion of Christian Unity and is professor of practical theology at the College of the Bible, Phillips University, Enid, Oklahoma.

This was the fourteenth of a series of Crusade conferences on Christian Unity.

A similar series of lectures was delivered by Dr. W. E. Garrison at the Churches of Christ College in Toronto, Canada, January 24-26. This series was entitled "The Quest and Conditions of a United Church."

400 to Attend Study Conference

DETROIT.—Four hundred delegates are expected to attend the National Study Conference on the Church and Economic Life here February 16-19. The conference is sponsored by the Department of Church and Economic Life of the Federal Council of the Churches.

Protestant Counters Pope's Invitation

INDIANAPOLIS. — Dr. Hampton Adams, vice-president of the Association for the Promotion of Christian Unity, has announced that the executive committee of the Association, at its meeting on December 29, expressed regret that the Pope should assume that his statement would in any sense contribute toward Christian unity. (The Pope had recently issued an invitation to all non-Catholic Christians to return to the church of Rome.)

Dr. Adams pointed out that the Vatican had consistently stood aloof from all conferences on Christian unity in recent years. He added that a unilateral call to Christian unity is out of keeping with the spirit of the times.

Disciple Students Meet at Drake

DES MOINES. — Racial discrimination and liquor advertising were opposed in resolutions adopted unanimously by Disciples of Christ college and university students meeting at Drake University, Dec. 27-Jan. 1, for the first Disciple Student Fellowship Quadrennial Conference on the Student and His Faith.

A third resolution advocated promotion of a joint meeting with Baptist students on a nation-wide scale.

The conference, which was attended by 415 people, was directed by John E. McCaw, national director of student work of The United Christian Missionary Society. Miss Margaret Long was associate director of the conference.

Chinese Christians Face Financial Problems

BOSTON (RNS).—Christian institutions and individuals in China are currently facing a "very serious" financial situation, according to information received here at the American Board of Foreign Missions, overseas arm of the Congregational Christian Churches, from its missionaries in Fukien Province, China.

"Under the new regime," a message from the missionaries said, "all classes alike are in economic straits due to increased taxation and reduced earnings. . . . The resources (of churches, hospitals, schools) are greatly reduced while at the same time they are trying to make available to the poor as much free tuition and hospitalization as possible."

Beneath the Spire

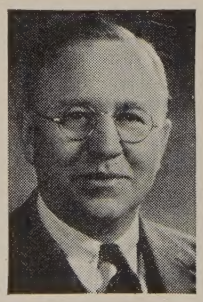
CHARLES GLENN MCCALLISTER is in his second ministry with First Christian Church, Union City, Ind. He and his wife, Irene, native Hoosiers, are honor students of Butler University, and he holds a degree from Yale Divinity School and an A.M. in social work from Boston University. Their son, Robert, is a senior at Purdue University.

Mr. McCallister

In 1931 the McCallisters traveled in Europe and the Holy Land. Other pastorates have been in Cleveland, Ohio, and Topeka, Kansas. During World War II, Mr. McCallister was assistant director of personnel for the American Red Cross. Then for three years he directed social service for the Hartford, Conn., Church Federation.

* * *

JUNIOR W. EVERHARD, architect, was graduated from Hiram College in 1913, served 14 years as its alumni trustee and drew plans for three of its buildings. He holds degrees in architecture from Carnegie Tech and the University of Pennsylvania.



Mr. Everhard

After service as teacher, superintendent and deacon, he is now an elder of Franklin Circle Christian Church in Cleveland, Ohio. For 25 years he has been on the board of a Cleveland YMCA. He has designed dozens of pleasing churches for Disciples and others in Ohio and elsewhere, and numerous commercial and civic structures. He designed plans for restoring Alexander Campbell's Mansion at Bethany, W. Va.

Mr. Everhard likes to garden and fish. As a young man he won championship cups in tennis and basketball. He is a life member of the Disciples of Christ Historical Society.

* * *

MARJORIE STUBBS of Eureka, Calif., was stricken with polio the day after she entered high school at Heoldsburg, Calif. She studied two years in a San Francisco hospital. During her last two years of high school, she was wheeled to classes by her father, John F. Stubbs, then pastor in Heoldsburg. She was graduated in 1940.

Miss Stubbs

An expert at shorthand and typing, she now supervises typing for a staff of thirty in Eureka's County Welfare office. She also mimeographs the Kiwanis Club bulletin, runs a magazine agency, knits and collects stamps. She is Sunday school secretary and distributes the church bulletins. Never complaining, Miss Stubbs does all her work either in bed or in a wheel chair.

—BELL RINGER

WORLD CALL

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White Fields

IN the simple story of the ministry of Jesus there are few pictures more vivid than that in which he points out to his Disciples the receptiveness of the human spirit to the gospel message. "Lift up your eyes," he said, "and look on the fields; for they are white already to harvest."

It may be questioned if ever in human history a larger proportion of the earth's people were possessed of a sense of spiritual need and longing than now. For that reason, it is easy to persuade many of them to follow after false messiahs who issue calls to littleness, bigotry and prejudice. For the same reason, it is important that those who would come to their fellows with a gospel of reconciliation, brotherhood, and love should be aware of the presence of such widespread sensitiveness of spirit. Aware of white fields.

It is this awareness of white fields of opportunity which prompts the articles in this issue of WORLD CALL by Jesse M. Bader and Willard M. Wickizer. Sensing the unparalleled present opportunities, they urge upon the churches the best use of the days and weeks immediately ahead. Let the churches lift up their eyes and "look on the fields; for they are white already to harvest."

President H. B. McCormick of The United Christian Missionary Society, in a recent report to his trustees, was moved by this same sense of urgency as he pointed to just a few of the areas of responsibility which belong to the Society. We quote a few lines from his comments to the trustees of the United Society on January 17:

IN Japan we are confronted with well nigh limitless opportunities. Whether it is in the area of education or in the field of evangelism, the urgency is equally upon us. Because education is so close to the heart of the Japanese people, it is evident that if we are to make a worthy contribution to the Christian movement in Japan we must measurably expand our educational opportunities. An aroused and urgent interest in Christianity on the part of hundreds and even thousands of Japanese citizens makes it imperative that our evangelistic program be multiplied many times over. . . .

"Much of what has been said about Japan can be said with equal force of the Philippines. Our missionaries tell us that the only practical limit to Christian achievement in the Philippines is to be measured in want of personnel and resources. . . .

"But what shall we say about Africa which has been weighing so heavily on our hearts in recent days? Our work there has been so richly blessed by the Master that it is being suggested that with proper staff and resources we could Christianize our area in the foreseeable future. . . .

IF we turn to the homeland, we find whole areas of urban communities of unchurched populations. It would be possible to name a number of places in America where our work needs to be multiplied many times over. Those who have visited our missionary institutions are aware of the many unmet opportunities there.

"What shall we say of the children and youth for whom we are directly responsible? Two hundred and fifty thousand young people who are members of the church rightly look to us for leadership. Of that number some fifty thousand are in colleges and universities, and of this large number forty-five thousand are found on campuses other than our own. Events that have occurred in some of the major educational institutions of America in recent months make it clear that there is a pressing need for the church to follow the Christian student to the campus."

The Work in China Goes On

IN the midst of all the questioning concerning the future of China one thing stands out as certain. That Christian work there will go on. From the beginning, all of the Christian boards carrying on educational, medical, social and evangelistic work in China have had this as a basic policy. Those of the missionaries who return home do so for health or family reasons. Whether they can be replaced or not remains to be seen; but it is the intention of the boards to go ahead training new workers and sending them out as in normal times. This applies to the work of The United Christian Missionary Society. It is unthinkable that the supporters of that work would want it otherwise. If forced out, that is a different matter. Meantime, it is assumed that the work goes on. And—it *does* go on.

Cincinnati in Retrospect

THE Centennial meeting of the International Convention of Disciples of Christ held in Cincinnati in October is now a matter of history. Those who participated in it were impressed by its magnitude, the richness of its fellowship and its sense of purpose. The 8,303 registered delegates and the additional thousands who attended some of the sessions were of course too numerous to permit full meetings in the two large halls without some discomfort. Such discomfort was accepted in good nature, as was that occasioned by the overtaxing of the capacity of the hotels. The impression carried away, however, was not one of confusion or even of mere size. It was a feeling of gratitude for the achievements of the Century of Cooperation, a sensing of the fellowship of a great brotherhood and the challenge of commitment to unfinished tasks.

There are three comments we wish to make as we look back on Cincinnati and seek to evaluate it.

Our first observation is that experience has fully justified the wisdom of providing a full-time executive secretary and staff for the carrying on of the work of the convention. The necessary details were cared for with unobtrusive efficiency. Despite the difficulties of meeting referred to above, the convention proceeded in an orderly manner.

OUR second observation has to do with the work of the Committee on Recommendations. Again, as with the convention meetings, the physical setup was woefully inadequate. Despite these obstacles, the Committee operated smoothly and with Christian consideration.

There are many things which might be done to make the arduous task of this body a bit easier. One thing we can do is to insist that those who present resolutions take responsibility for following through on them. It is not enough for a sponsor to dash off a resolution which seems good for the moment and then fail to be present when the committee considers it. Anyone presenting a resolution should know his position and should be in attendance to defend it.

Another suggestion in this connection is that the convention should insist that all resolutions be received in advance so they may be printed in the program book. If a resolution is important enough to demand the consideration of a hard-working Committee on Recommendations and several thousand convention delegates, it is important enough to be presented in an orderly and dignified manner.

A third observation has to do with a resolution which the convention passed on to its executive committee. The resolution calls for the holding of a central meeting of the convention every second year instead of annually. In alternate years the convention would hold a series of regional meetings. We hope that the executive committee will give this resolution the careful consideration which it deserves. There can be no doubt that some six to ten well-planned regional gatherings would draw into the fellowship thousands who cannot ordinarily attend the more distant meeting of the International Convention. We believe also that the area meetings would contribute to a larger and more representative attendance at the proposed central convention held biennially.

Cincinnati was a great convention in numbers, in enthusiasm, in fellowship, in program, in vision. It can also mark a turning point toward a more orderly and mature procedure for the brotherhood of Disciples of Christ.

"Representative at the Vatican"

NOW that reports point to the resignation of Myron Taylor as "Personal Representative of the President to the Vatican," American citizens may well express themselves on the wisdom of continuing this relationship.

The naming of this "personal ambassador" came in wartime and was based on the assumption that the Vatican constituted a listening post too important to be overlooked. But VE-Day will soon have a fifth anniversary, and the need, if there was one, is gone.

Call Mr. Taylor "personal representative" or what you will, the American people are *involved* in this relationship. When he is pictured kneeling before the pope—as he was in the Chicago *Sun-Times* of January 2—he is regarded as a representative of the United States and not simply as someone our Baptist President has sent over on a personal errand.

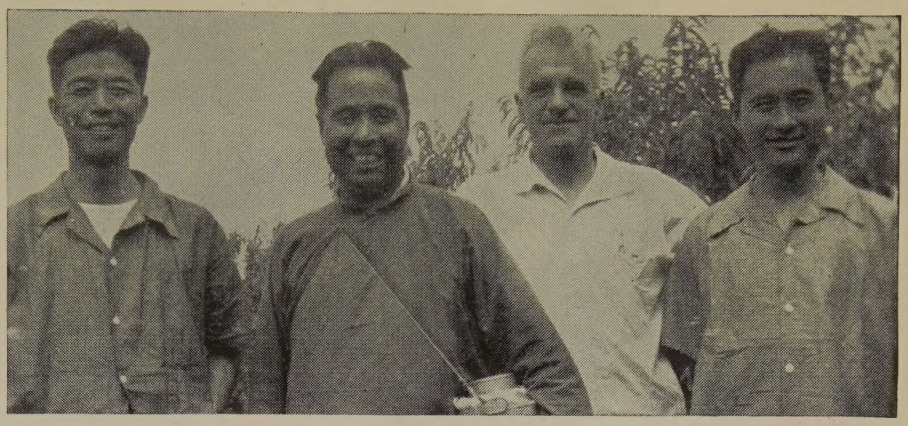
Probably Mr. Truman would like to be out of this mess so distasteful to the majority of our people. After all, he inherited it from his predecessor and it has brought him nothing but embarrassment. He has told visitors the relationship will not be continued after the signing of the peace treaties.

It may be too much to hope that the President will end this unwarranted relationship upon Mr. Taylor's resignation, though we sincerely wish he would. If someone is to continue in the unhappy position we would suggest that the least that could be done would be to name one better informed concerning religious affairs throughout the world than Mr. Taylor has proved himself to be. It is a matter of record that before the Amsterdam Assembly Mr. Taylor proposed that he attend that meeting as the President's representative. A very elementary knowledge of affairs religious would have saved him the embarrassment of being informed that churches and not governments named delegates, alternates and official observers to the Amsterdam Assembly. It is worth noting that no government connected with a state church made any such proposal. Yet the American government is one which by constitution recognizes the separation of church and state. This made the attempt of Mr. Taylor particularly a matter of bad taste.

Help Them To Help Themselves

THE Kiangsu-Anhwei Christian Rural Service Union, Chuhsien, China, has O. J. Goulter, Disciples of Christ missionary, as its field director. Twelve Missions and Colleges are cooperating in an integrated program built around the needs of the villager. The slogan is "Help them to help themselves." Dean C. W. Chang, College of Agriculture and Forestry, University of Nanking, is the Standing Committee Chairman.

The pictures on this page were taken by Mr. Goulter and were mailed to WORLD CALL from Chuhsien on October 26, 1949.



↑ "No white collar workers in this part of Communist China," writes Mr. Goulter. These four men, Mr. Wu, district pastor at Chuhsien, Dr. Luther Shao, secretary of the China Mission, O. J. Goulter, and his co-worker in the Rural Service Union, Mr. Chu, demonstrate that one can wear working men's clothes and like it. "Clothes worn out in service for the people are an honor in this district," says Mr. Goulter.

← There is precisely a million dollars in the armful of currency which Mr. Goulter is giving to Mrs. Goulter, but it will not go far toward paying the bills because it takes four thousand to make one U. S. dollar.

→ Even with a long-handled rake, Mr. Goulter cannot reach the top of these "young trees." They are sunflowers growing in the Rural Service Center. Mr. Goulter is trying to teach the farmers how to grow everything bigger and better. He succeeded with the sunflowers!

In the picture at the left are ten young men from the Chuhsien Bible Training School preparing for work among the rural churches. Each carries a bag with his equipment for summer vacation work. At the right are young men training for evangelistic work. Their happiness depends upon their being allowed to continue with their training.

The World Day of Prayer helps maintain the Home Missions Council's ministry to the nation's 2,500,000 migrants and their families. Here a Council staff member teaches a new song to children whose parents are working in the fields.

Wrought by Prayer

World Day of Prayer Brings Financial Aid to Christian Work at Home and Abroad

By FLORENCE GORDON*

THE observance of the first Friday in Lent as a World Day of Prayer was begun in 1887. It is now practiced in about ninety countries all around the world.

The uniform program is sent out well in advance by the Foreign Missions Conference to countries long familiar to the average American and also to countries he is just learning about—Tanganyika, Tobago, Antigua, New Hebrides and the Fiji Islands. The program is translated into many tongues. The United Council of Church Women distributes the program in the United States to 13,000 communities.

There has never been any special stress on money matters connected with the World Day of Prayer for, from the first, the emphasis has been on *prayer*. But prayer results naturally in giving. In 1949, World Day of Prayer offerings in the United States alone totaled over a quarter of a million dollars.

In this country the offerings are divided equally between home and foreign mission projects. Other countries make their own decisions about the use of their offerings; but in every case the gifts are used constructively to fill material and spiritual human needs, and the list of causes to which they are applied reveals the world vision of the Christian groups involved.

There is no way to measure the accomplishment of this day of prayer, but it is permitted to us to see the material results, the monuments raised by people of different races and national backgrounds through their offerings. Every type of educational, medical and social institution is included as well as personal ministries to all conditions of men. In a very real sense, the continuation and extension of these institutions and services has been wrought by prayer.

There are eight interdenominational Christian colleges for women in the Orient which look to the World Day of Prayer for a portion of the budget for their ongoing programs. The word "ongoing" is a particularly significant one when it is applied to three colleges in China—Ginling, Cheeloo and Yenching. With the aftermath of the World War to reckon with, and inflation, and communism, going on has meant a real struggle; but today all three have good enrollments and gallant spirit. In them leaders greatly needed by the New China are being trained.

In Tokyo Woman's Christian College girls are being

*Editorial Assistant, Foreign Missions Conference.

prepared for the roles which they will play in the Japan of the future. They need education to meet their new responsibilities and freedoms.

The four colleges in India also have vast opportunities to train leaders for a new day. The famine in South India has highlighted the need for nutrition and home economics workers who are being prepared at Women's Christian College, Madras, and Isabella Thoburn in southern India, two colleges which offer general courses of high standard. The brave plan of independent India to offer free education to its masses calls for an enormous increase in the number of trained teachers, and here St. Christopher's Training College finds its challenge. India's health problems will be met in part by graduates of Vellore Christian Medical College which trains both doctors and nurses.

In the United States, "monuments" of still a different kind are erected with funds from the World Day of Prayer. From here magazines slanted especially to children, women and young people are published and sent around the world by funds contributed by women praying together. The high school children in India who pore over their magazine, *The Treasure Chest,* the village families in Africa who enjoy the short stories and articles in *Listen,* the Chinese who find *Happy Childhood, The Woman's Messenger* and *Youth Magazine* absorbing, may not think of their reading matter as dependent upon prayer, but it is prayer and its concomitant giving that keeps these publications coming to them.

Many of the 26,000 foreign students now on a thousand or more campuses in the United States have come to know the Committee on Friendly Relations and its helfpul services geared to meet their individual needs from the moment they land here—yes, even from the moment they apply in their homelands for entry to the United States. The World Day of Prayer offerings have a hand in maintaining that work also.

There are other ministries within our borders which are wrought by prayer and prayerful gifts. The Home Missions Council of North America was among the first to recognize the needs of agricultural migrants. It maintains work in twenty-three states among these people who pick our crops. The groups which see a station wagon come in "to cauliflower" or "to grapes" or "to peaches," bringing an organ and hymn books, bats and balls, books and games and motion pictures, may not associate these things with the first Friday in Lent, but the gifts from that day are converted into just such things.

Because American women pray together in their home towns, the students in government boarding schools for American Indians in Alaska and in our southern and western states are served by a religious activity program guided by trained directors, and the illiterate Navajos are offered the help of a literacy program. Negro sharecroppers in the South know a fuller life because World Day of Prayer funds make possible institutes for pastors and lay leaders who pass on what they learn to the people of the rural churches.

Mrs. Darwin James, who founded the World Day of Prayer in 1887 by calling upon the Presbyterian women of the United States to meet in their home communities and pray for missions, probably did not dream that the observance of that day would reach the proportions it has reached today. But she did know what prayer does for the individual, and she had the insight to call for offerings to accompany the prayer. The program of Christian service which grows out of the World Day of Prayer in the United States alone is a vast and comprehensive one.

Christian colleges in the Orient are among those benefiting from the World Day of Prayer. Here prospective teachers enter the chapel at St. Christopher's Training College, Madras, India.

Extinction or Survival in Congo

By DONALD H. BAKER*

POOR Mboyo! And he was the best teacher we have ever trained! Is he really leaving the Mission?"

"Yes. He's taking a second wife."

"Too bad that his present wife, Marie, can't have children. Is his family pushing him into polygamy?"

"Well, of course they purchased Marie for him, and they want to see the clan grow. They know that her family is bound to furnish him a wife who can bear him children."

"How does he feel?"

"He wants children, of course. He knows, too, that with them his social standing will be raised. If they should be boys, his clan will grow; if girls, both he and his family will share the dowry money brought home by them, and that will mean more wives brought into the clan."

"Do you think he dislikes polygamy?"

"No, I don't. It is legal for natives. It is common among all the African tribes which he knows. He reads about it in the Bible. Only we missionaries speak against it."

"In spite of his education and development, he really is trapped by his social heritage, isn't he?"

"Yes, and he is only one of thousands. Why can't they have children?"

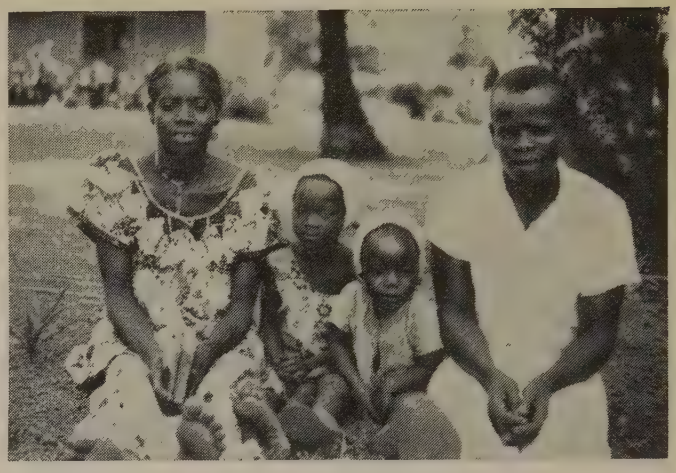
ALL is not well in Congo! Civilization is not always a blessing to a primitive people. It may even be a curse. It may be like the gardener spraying his flowers with DDT in kerosene. The DDT will protect them from the insects, but the kerosene will kill the plants. Civilization is like that in some parts of Africa. The native population of our Congo Mission area is *decreasing* steadily. We are challenged by a situation even more difficult than that of some of the other missions working in Congo.

Why does this occur? What part of our civilization is responsible? What can be done to avoid or to correct this harmful result?

Suppose that we examine the part of Congo where our Disciple Mission is at work. By a comity arrangement with the other Protestant missions, we are working in and responsible for a region roughly equivalent in size to the state of Kansas.

Fortunately for us, this area is occupied almost exclusively by one ethnic group—the Nkundu-Mongo. Although dialects vary somewhat from place to place, one single language, that of the Nkundu-Mongo, can be used very widely. This is an immense help in a land of hundreds of languages.

Unfortunately for every one concerned, this ethnic group seems to have certain fundamental weaknesses in its social heritage. It is these weaknesses which have made it possible for civilization to affect the people adversely. Several small ethnic groups which coexist



This family of Congolese Christians who live at Wema evidence in their healthy bodies and wholesome attitudes the influence of Christian missions, but they are members of a population which is steadily decreasing because of sterility.

in the Disciple area, as well as many of the other groups in other areas of Congo, are maintaining their populations and even increasing. These successful groups do not show these weaknesses, at least to the same degree.

Two villages in the Mondombe area, which is that best known to the writer, show this striking contrast. Let us examine the results of a very careful survey made by him in 1948. The two villages are of approximately the same size—around 1500 population. One village (Mongo) has 89 children per 100 women. The other village (Topoke) has 231 children per 100 women. It is considered by trained students of the subject in Congo, that a village should have at least 130 children per 100 women for successful and healthy maintenance. This Mongo village, representative of our entire area, is thus seen to be decreasing in size at an alarming rate.

The decrease in the number of children is definitely known to be due to a decrease in fertility. Of the women in the Mongo village aged 30 years or under, 50 per cent have not had a child, although all of them have been in at least one marriage. This increase in sterility is very recent, since the older age groups were fertile.

This sterility is certainly due to venereal diseases. Our hospital records show that the Mongo village has had five times as many cases of syphilis in the last fifteen years as the Topoke village has had. No figures are available about it, but most certainly gonorrhea—much more sterilizing, especially in women when untreated—has been present in similar proportions. The entry of venereal disease into this village coincides chronologically with the decrease in fertility.

It coincides as well with the cessation of intertribal warfare, with open roads and free and easy circulation and travel, and with the breakdown of what sexual

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discipline was present before "civilization" came. Previously, adultery was a serious offense, to be avenged or punished. Today, it is common, and the consequences, if any, are trivial. In the Mongo village, trial marriage has long been the rule. There is no word in the native language for "virgin." There has been little or nothing resembling a marriage ceremony. Dowries have been paid for the wives but the payments have not coincided with the commencement of the marriage. Promiscuity is widespread, and as a result venereal diseases are also. Among the Topokes, however, the dowry payments have constituted a primitive marriage ceremony. This village has had an excellent sex discipline. Its people have intermarried within its three large clans, and remained free from venereal disease.

Still other groups in this area have been noted for their fertility, among them the Batswa. This semi-pygmy, slave group has been noted for its excellent sex discipline, its relative freedom from venereal disease and its high fertility.

The Mongo, when questioned as to their lack of children as compared with the Topoke, have replied "It's because the Topoke people guard their girls, that they have so many children."

"Why don't you do it also?"

They reply, "It just isn't our custom."

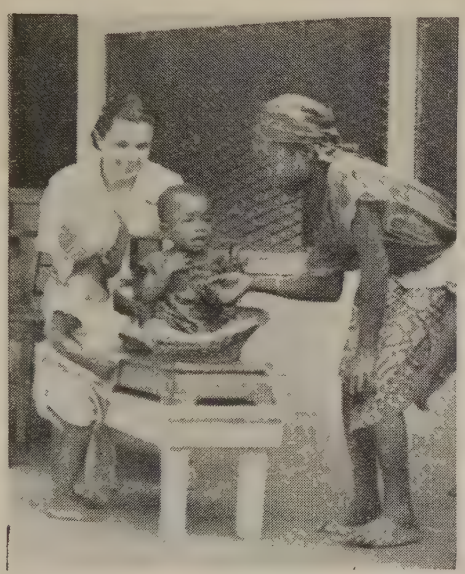
To summarize this situation: The Mongo have had a weak sex discipline, a rapid spread of venereal disease, and a resultant sterility. By bringing peace and easy intercommunication, the employ of single young men outside of their own villages, and a breakdown in the old tribal laws and restraints, civilization has unintentionally been the cause of this situation. It is important to note that these effects of civilization are those resulting from administrative and commercial influences. They are not due to "mission" influences. Were the Christian missions to absent themselves completely, the above-noted processes would still continue. Indeed, it is the function of the missions to correct them.

The ideal remedy would be to change the attitudes and customs of these people. It is inconceivable that any agency other than the church could achieve this. This will require many years. It will be a very slow business unless the missionary forces are greatly strengthened, and soon. This is the bottleneck of our efforts—the scarcity of missionaries.

The Belgian Colonial Medical and Educational Services are helping financially on an increasing scale. However, they simply cannot provide the *consecrated* workers needed for such tasks.

Adequate medical care would reduce the mortality from other diseases, the chief of which are malaria, pneumonia, leprosy, tuberculosis, hookworm and in some areas sleeping sickness. Yaws, once common, has been banished from a 25 mile radius of our Mondombe hospital. This is probably true of our other hospitals as well. At Mondombe, our fight has been aided by the establishment of five rural dispensaries. This has been made possible by the presence of a doctor *and* a nurse on the same station, a situation unique in our Congo Mission. Malnutrition, superstition and ignorance of even the simplest rules of hygiene must be fought through teaching and example in church, school and hospital. There is so much to be done!

MBOYO will leave the Mission, since polygamy cannot be tolerated among Mission personnel. But Mboyo will take with him what he has learned. He is honest. He is educated. He has learned to think. He knows much of the reasons for things. He wants to work and to live decently. He wants to avoid disease. He is a Christian at heart, and will think of himself as one. If his new wife bears him children, they will start where he left off. They will benefit by this new social heritage, which will be moderately Christian. They will not be treated by the witch doctor. They will know the rules of hygiene. Mboyo will want them in school and church, for his heart is still there. A mighty change is coming, IF there are children.



Medical Work in Disciple Missions

The United Christian Missionary Society of the Disciples of Christ maintains four hospitals and eight dispensaries in the Belgian Congo. Through these, 3,432 "in-patients" and 35,597 "out-patients" were cared for in 1948. During that year 333,288 treatments were given through these hospitals and dispensaries. The hospital at Lotumbe maintains a training school for nurses which enrolled ten students during 1948. Also at Lotumbe, the Disciple Mission maintains a leper colony where 216 patients received 79,856 treatments in 1948.

Above, Mrs. Donald Edwards weighs a young Congolese at the baby clinic at Bolonge.

Money *Can* Buy Happiness

By RALPH E. VALENTINE*

WHEN someone with too much money uses it unwisely, people say, "Money can't buy happiness." But money itself is not to blame; the wrong use of money is the cause of the trouble. When Jefferson Military College refused a potential $50,000,000 endowment rather than agree to teach white supremacy, a seventy-two year old Negro woman, daughter of slaves and crippled for thirty-eight years by infantile paralysis, hobbled to the college's financial campaign headquarters and contributed ten dollars. Money can buy happiness.

To buy happiness, thoughtful planning and careful management of money is essential.

Careless spending is not an affliction of the rich alone; it can cause unhappiness to people in the lowest wage bracket as well as to those living in luxury, but one who plans his spending with care can achieve a measure of happiness unknown to careless spenders. Before each expenditure he will ask, "Will this or that bring me the greatest happiness!" This is not a mere question of what he wants but rather of what he wants most.

The greatest happiness is achieved by sharing one's resources. That is the paradoxical testimony of Christian experience. Jesus' admonition, "It is more blessed to give than to receive," has behind it a divine urgency that led Schweitzer to Africa, Grenfell to Labrador, and other missionaries to the four corners of the earth. It has built churches and institutions of education and social welfare and has established a world-wide Christian enterprise that is the greatest single institution known to mankind. Christianity is the world's only force operating in the no man's land of racial prejudice, hatred of minority groups, narrow nationalism and a horde of kindred satanic forces. What a thrill of happiness floods the soul and body of one who experiences the knowledge that his stewardship is helping to win a major victory against evil in one or several of these contested areas! No pride in houses, lands, factories or other material possession can equal the happiness of a true Christian steward.

Continual happiness may be purchased by systematic sharing.

Happiness has been called the "fragrance that comes from a well-lived life." Muriel Lester, world-known Christian leader who addressed the Disciples Peace Fellowship at the Centennial International Convention in Cincinnati, was born into a home of wealth and might have spent her life in luxury. Instead, she became intensely interested in the poor around her father's shipyards, and inspired him to provide the money for building the famous Christian social settlement, Kingsley Hall, of which she is the director. Through the years, she has lived in one of the small rooms and shared the simple fare provided for the other staff members. For Muriel Lester money has bought happiness.

The steward of God's gifts receives a reward beyond his comprehension. William Wilberforce, an independently wealthy Englishman with a love for gambling and gay society, was elected to Parliament when still a young man. While on a trip to Nice, France, with one of his former teachers, Dr. Isaac Milner, Wilberforce was converted to Christianity. From that date (1784) until his death his mind was the mind of Christ; his wealth was dedicated to the building of God's kingdom. A meek, mild-mannered man, he arose as one armed with the might of God against the monstrous evil of the slave trade. Christ gives us the "power of his resurrection, making us to be victors over ourselves, our circumstances, our besetting sins—a strange victory."

The lives of most of us are channeled within the confines of humble vocations and limited incomes, but through systematic giving we can make our Christian influence felt around the world. A young woman whose heart was set upon becoming a foreign missionary was forced to abandon that ambition because of poor health. By tithing her meager income she was able to support a native worker in India who over a period of time won a thousand converts to Christianity.

To the builders of Christ's kingdom—money can buy happiness.

Each dollar buys a portion of happiness for him who gives and another portion for him who receives. Money given to support an orphan child or a gray-haired lady in a benevolent home brings a sense of pleasure to the donor and a genuine feeling of well-being to the recipient. Money given to home and state missions helps to provide a salary for a life-work recruit ministering to a new church congregation. Money given to world missions provides food for starving children in wartorn areas, new missionaries for Africa, schools and hospitals in India. Money provides education for future ministers and missionaries in our colleges.

The use of money is a key to character. The fourteen million dollars needed during the Crusade for a Christian World, translated into Christian service, will bring an infinite amount of happiness to people here at home and around the world. It has been estimated that if every adult Disciple who is able to give would make a minimum gift of $108, the total goal could be subscribed by June 30, 1950. The problem is not that we are such a poor, impoverished people. The Crusade hangs in the balance financially while we decide the answer to this one question: "What do we *want* most—a pagan or a Christian world?"

Every true Christian knows that money *can* buy happiness.

*Mr. Valentine is State Secretary-Director of the West Virginia Christian Missionary Society.

Ministry to the Mind

Fourth of a Series of Articles on Religion and Health

By RUSSELL L. DICKS*

PSYCHOLOGY has made great strides in helping us to understand ourselves. It is trying to explain why we act as we do, why we hate, and why we love or are not loved. We now know a great deal about what underlies human behavior and the way our minds work. But even so, there is much that we do not know. It was less than fifty years ago that man began the serious study of himself. We know far more about care of animals and how to raise plants than we know about how to raise children—and I might add: how to keep them from driving their mothers and fathers crazy.

The knowledge we do have, and which year by year is increasing, is now coming to be used by ministers in their work as pastors. Now we can speak with authority upon what I call *the new pastoral care.*

Church people and non-church people, Christian and non-Christian, need to know what ministers are trying to do because of what we know of the tremendous emotional-spiritual needs of our people. In many instances these needs underlie illness, marital difficulty, and unhappiness in general. And because increasingly there is help available for you, if you will seek it.

A Description of the Present-day Efforts of Pastors to Help People Attain Mental Health.

In 1933 I became a hospital chaplain. My interest in ministering to the sick grew out of an extensive period of illness during which my own faith was shipwrecked. It was not because I did not have good surgical and medical care. I was in probably the greatest hospital of its kind in the world. It was not because I did not have good nursing and dietary care, nor because my bill was too high; I received free care.

My faith was shot to pieces because of the experience of excessive pain and because I received inadequate spiritual-pastoral care. Who would think that a person studying for the Christian ministry would need pastoral care? Apparently no one did, myself included, for I received practically none, and I did not request any. I have often wondered what would have happened if I had.

Upon graduating from the seminary I went to work in a hospital as a chaplain expecting to stay three months. I stayed four and a half years. I was determined to discover what religion had to say to suffering people and I wanted to learn how to help sick people. For if religion could not help people during illness I did not think it could help people at any time. Illness, I had discovered through bitter experience, was a time when one dealt with the fundamentals of living. In illness sham and conceit and false fronts and the store-window-dressing of Sunday morning, with its clean white shirt and its pleasant manner, give way to the raw material of living: to pain and discouragement and fever and helplessness and desperation. In the hospital kindness is not something that is talked about but something performed. Love is carried out in deeds rather than words, and prayers are a cry in the night.

With this background and with this skepticism I entered the hospital as a chaplain. Since that time I have served a total of twelve years as a hospital chaplain in three hospitals. In those years great strides were made in reclaiming the task of ministry to the sick. The trend of theological education and the preparation of young men for the ministry has been vitally influenced. Gradually there has developed what I describe as the new pastoral care, of which ministry to the sick is a part.

One of the things we discovered, and which you ought to know so that you will understand the pastoral care which you may receive, is that our people are helped not so much by what the minister says to them as by what they say to the minister. The minister practices what we call *creative listening.*

Let me give you one or two illustrations. Early in my ministry in the hospital I was asked by a social worker to see a patient because of the desperate situation the woman faced. She was fifty-five years old, a widow, a hotel worker of some kind or another as I remember, who went south to work in the winter and north in the summer. She had become sick with a heart condition which would prevent her from working again. She was without money, without family, without friends—not a very pleasant condition to find oneself in. So I went to see her at the request of the social worker. Neither of us knew what her religious faith was, or what she would think of a minister coming to see her. But I went anyway.

I introduced myself simply by saying, "I am a minister working in the hospital and I heard about you being here."

Tears came in her eyes as she put out her hand to me and motioned me to sit down. Twenty minutes later as I arose to leave she said, smilingly, "Thank you for coming. I feel better."

And she did seem better, but I wondered why. What had we done? We had talked; that is, she had. I had

*Dr. Dicks is associate professor of pastoral care at the Duke University Divinity School and is the author of a number of books in the field of religion and health.

listened. She told me about herself, her illness, her lack of family, her failure to make permanent friends as she moved about the country, her failure to save money or to build up financial security of any kind which now could help her, and we talked about cats. That is, we had talked about a friendly old tabby cat that she had once owned and loved and that had loved her.

One of my assistants came in one day and said, "I've been having an enlightening conversation. I've been talking with a woman about hogs." The situation was this: a woman who had had a surgical operation had been called to his attention and he had gone to see her.

After introducing himself he said, "I heard you had a party." If ever there is an exaggerated statement that is certain to bring a smile in response, it is to call a surgical operation "a party," especially to one who is recovering from one. So it was with the woman my friend was calling upon. After an exchange of opinions upon that point my friend said, "But I hear you are getting along fine and will soon be going home."

"Yes," the woman replied, "in just a few days."

"Where do you live?" he asked.

"On a farm near Weymouth," a town some distance away.

"On a farm. What do you raise?"

Well, they raised the usual things farmers raise in New England: grain, hay, a garden, chickens, hogs, and a few cows, but especially they raised hogs.

"Hogs," my friend responded, "how do you raise hogs?"

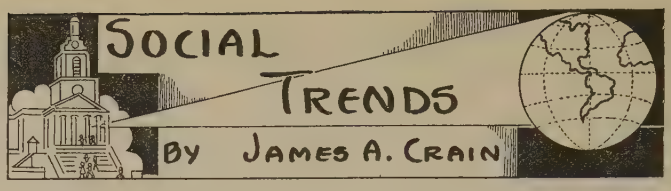
That question gave him away as city-bred and city-born, the kind of person the farmer holds in contempt, but it did not matter to this woman, for now they were having a good time. She told him in detail the how and wherefore of raising hogs: a type of agricultural activity which one does not ordinarily identify as religious. At the end of a half-hour when my friend rose to leave, the woman thanked him profusely for having come to see her and told him how much better she felt.

Back of both of these stories—my story of cats and my friend's of hogs—lay the condition of loneliness, and a sense-of-isolation. The old tabby cat meant friendliness and affection, while my friend had listened to a woman talk about home. Since her husband and friends had been unable to come to see her, and since she was just marking time, she was homesick.

Some might say, "There isn't much religion in talking about hogs and cats. What those people needed to talk about was Christ." Oh yes, there was religion in those conversations. They were *religion in action.* What those two women needed was the support that comes from love, from knowing that someone cared enough about them to let them express their disappointments, which then enabled them to discover friendliness. The result was that there welled up within them positive feelings of friendliness, which are healing in and of themselves.

"But where is religion in all this?" someone may be thinking. The religion is personalized and carried in

(*Continued on page* 21)



CHARGES that the Vatican is effectively intervening to influence political decisions throughout the world continue to pile up. The latest of these is that the Vatican brought pressure to bear upon the General Assembly of the United Nations to secure approval of the internationalization of Jerusalem.

Writing in *The Nation* of Dec. 17, Lillie Shultz charges that Catholic pressure caused the General Assembly to abandon the proposals of the U. N. Conciliation Commission and to support the Australian Plan, which is basically the 1947 proposal to set up the city of Jerusalem as an international area under U. N. control. The plan as proposed in 1947 was declared to be unworkable, due to the opposition of both the Israeli and the Hashemite Jordan governments which control the Jewish and Arab sections of the city. The U. N. Conciliation Commission's proposal was that the city be demilitarized and that a council representative of both Jewish and Arab Jerusalem be set up to have charge of the protection of the holy places and to deal with matters of international concern, leaving the New City (Jewish section) and the Old City (Arab section) to be somewhat related to the Israeli and Hashemite Jordan governments, respectively.

Miss Shultz charges that the Vatican supported the internationalization plan because it is determined to make Jerusalem a second Rome and gateway for its conquest of the Near East. During the debate, she says, Vatican agents pressed Israel to agree to complete internationalization of the city, intimating that refusal would bring two penalties—deterioration of Jewish-Catholic relations throughout the world and Catholic influence to retard a Jewish-Arab settlement.

It is also alleged that on the afternoon of December 7, two days before the vote was taken, delegates of all Catholic countries represented at Lake Success received virtually identical instructions to vote for internationalization. Papal nuncios in every capital, it is said, made vigorous representations and received assurances of support. Even Bolivia and Cuba, which had made proposals opposed to internationalization, were compelled to vote for it. It is alleged that Cardinal Spellman, hearing that the Philippine delegate was preparing to vote against internationalization, wired the president of the Philippines requesting an affirmative vote. The result was that enough nations either voted for it or abstained to permit the measure to carry. A secret ballot, it is charged in U. N. circles, would have defeated the measure.

The victory, however, is likely to be an empty one. Israel is moving its capital from Tel Aviv to Jerusalem, and King Abdullah has said that the Old City will be taken from him only over his dead body. The cost of imposing internationalization against the will of the residents would be prohibitive for the U. N. and it is doubtful if it could be done in view of the opposition. But the Vatican will continue its political maneuvers to gain its own selfish ends, even at the cost of the outbreak of fighting again in Palestine.

Evangelize America Now

By JESSE M. BADER*

IT is possible to evangelize America now, that is, provided we have the will to do it. I'm sure of one thing, and that is—that God wills it and has been awaiting our full response for many years. If we took seriously the Great Commission—with its disturbing imperative, "Go make disciples"—it could be done. The early Christians of New Testament times honeycombed the Roman Empire with the gospel, and the numbers of Christians were multiplied because they took their Lord seriously.

The time is urgent. It demands the putting of primary things in primary places. Evangelism is primary in the life and work of the church, and must have priority—*the right of way.*

Our whole nation needs a cleansing of its unrighteousness and a resurgence of faith, repentance, and responsibility. So much in our American life is utterly pagan. Vast areas of our America have become alien to the gospel of Jesus Christ. These must be reclaimed for him. Other areas have never been confronted with the claims of the gospel. To these, and *at once,* the gospel must be brought with fresh wisdom and spiritual power.

America must be evangelized now for her own sake. Our land needs to be saved from sin to righteousness; from selfishness to service; from complacency to compassion and from unholy motives to a holy mission in the world. There is a moral and a spiritual sag in American life that is most disquieting. In some of our conduct we are no better than the pagan Romans of old. Secularism and materialism have a strange hold on us and are gradually choking us.

Again—America is a part of the family of nations. Her word and her conduct can count for good or evil now as never before. Some claim that America is now the greatest nation in the world. But great in what way? In wealth, food, comforts of life, industrial development, and political power?—Yes. But is our nation the greatest in the family of nations in moral and spiritual power? What is the measure of our ethical and righteous conduct? What is our witness in behalf of morality and righteousness? If America is looked upon as the leading nation of the world, in which direction will she lead? Because of her place of power and leadership, America must be evangelized now! There is no better time to attempt this seriously than in 1950, the last year of this half century.

What are our resources for the accomplishment of so huge a task as the evangelization of this nation with its population of 150,000,000? For one thing, we have the money. America is the wealthiest nation on earth and much of this wealth is in the hands of Christians. There is sufficient money and to spare in the possession of Christians to care for such a stupendous undertaking. We have the needed means of communication. We possess the printing presses, telephones, telegraph, radio and television for this purpose of evangelization. Through the present channels of communication the churches could reach every man, woman and child with the Christian gospel, not once but again and again—if only we took Christ seriously for just one year. It is my conviction that Jesus intended that each generation should evangelize the on-coming generation. In the days of the Student Volunteer Movement the slogan was, "The Evangelization of the World in this Generation." Many have felt that this was impossible at any time, in any generation. But is it?

The churches have the numbers to evangelize America *now.* There are about 50 million Protestant church members. Most of these are laymen. When carefully trained and inspired they can and will evangelize their neighbors and friends. One of the sins of the ministry today is that it has not in any serious way enlisted, trained and used the laymen and women for this primary business of the church.

What could not happen in and through the local churches of Protestantism, if even 20 per cent of the lay membership were selected carefully, trained adequately and used regularly in soul winning? The results would be astounding! Not only would unprecedented numbers be added to the church, but new congregations with new spirit, passion and power would result. These new converts, won by the laity, would be potential evangelists for the winning of others.

Recently in a western community two men who had been trained carefully by their pastor went out for four consecutive evenings to confront their neighbors for a decision of Christ. The first evening, they won 10 out of 10; second evening, 10 out of 10; third evening, 8 out of 8; and the fourth evening, 4 out of 7. Several of their calls were made upon people from whom their pastor had failed to get decisions. They succeeded.

Then think of the Sunday school teachers. There are over two million of them. What a grand group they are. We owe them much. But suppose that every teacher became a real evangelist during 1950, seeking to reach the untaught of the community and, after teaching them, winning them to Christ. If this army of teachers would take seriously this job of the evangelization of America now something akin to a miracle would happen.

Then, let us not overlook our pastors and other full-time Christian leaders when thinking of the evangelization of America *now.* Suppose this army of dedicated and ordained Protestant men and women (there are about 100,000 of them) would each average one new convert per week. This would mean that this group would, during 1950, win 5,200,000 for Christ and the church.

Above all are the resources we have in Jesus Christ. He promised to be with those who evangelized in his name when he said, "Lo, I am with you." The sender

*Dr. Bader is secretary of the Department of Evangelism of the Federal Council of Churches.

promised to be with the sent. Again, he said "Ye shall receive power when the Holy Spirit is come upon you." Power was given—his almighty converting power—for the witnessing responsibility of his church.

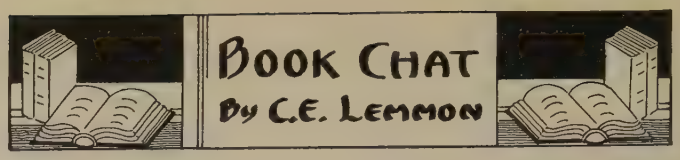
Some 70 millions of our fellow Americans are still unreached for Christ and the church. How large a group is 70 million? If a parade were to begin passing your door at this moment, with the marchers traveling six abreast, two steps apart, at the rapid pace of 120 steps per minute, eight hours a day—it would require six and one-fourth days for one million to pass; and it would require fourteen months for the 70 million of the unreached and the unchurched of our nation to pass by us in review. As we look at this long, long line, can it be said of us, as was said of Jesus in the divine record, "When he saw the multitude, he was moved with compassion." He had eyes to *see* when he looked. Many of us look, but never see. As we look at our unevangelized population in America just what do we see? Do we see children and youth and their need of Christ? Some are growing up like pagans, and in America! How much do we care? Do we see adults who are living without God and without hope? Their lives are empty, and their hearts are hungry, for the "bread which cometh down from heaven and giveth life." How they need Christ *now;* not next year, but now!

Disciples of Christ have set an evangelistic goal of 900,000 for the three-year period of the Crusade for a Christian World. We are in the last few months of this glorious and unified effort. For a people who were born with the spirit and passion of evangelism, this goal should be considered a minimum goal and not the maximum. Many can and should exceed their goals. We should not think of reaching less than the 900,000. This Easter season should and can be the greatest soul-winning period in the history of our brotherhood. We must take our full share and responsibility in the evangelization of America *now!* Let us multiply pens, voices and workers for these weeks ahead of us. May the song of the reapers be in our midst.

It is inspiring to know that there are others working at this job. All other communions are organized also for an advance in evangelism. I do not know of a single Protestant body that does not at this minute have a comprehensive, challenging program of evangelism for the winning of this land to Christ.

These communions—thirty-eight of them, numbering 35,000,000 members—are working together in a United Evangelistic Advance under the leadership of the Department of Evangelism of the Federal Council of Churches. They are giving a united witness. Great things are happening. Victories are being won. "The Lord is adding unto the church daily." The evangelization of America is too huge a task for any one religious body. But these bodies, welded together in an unbreakable evangelistic fellowship, can win America *now!*

The trumpet sounds. It calls to action for the evangelization of America *now*. This is no time for flutes—it is a time for trumpets. This is no time for minuets—it is a time for marches. This last year of this half-century should and must be an unprecedented year of evangelism. Let us evangelize America *now!*



THE late Peter Marshall, pastor of the New York Avenue Presbyterian Church of Washington, and Chaplain of the United States Senate, was a remarkable preacher. His prayers in the senate were arresting in their simplicity and vigor of phrasing. A book of sermons and prayers by Peter Marshall, *Mr. Jones, Meet The Master,* has recently appeared. The ideas in these sermons are not unusual. The messages are simple, evangelical appeals for right living and full commitment to Christ. It is the literary form into which the sermons are cast which is unusual. The publishers have had the good sense to print these sermons in the original manuscript form in which Dr. Marshall had prepared them for pulpit delivery.

The printed page looks like a page from Walt Whitman, with short prose paragraphs and climatic reiterations indented on the page, poetic in form and often in content. The effect of these sermons read from such a manuscript must have been startling, and this effect is not lost on the printed page. Ordinarily, we look with skepticism on a departure from the conventional sermon form; but one must admit that this form, in the hands of such a pulpit master as Peter Marshall, must have been tremendously effective. An excellent biographical introduction is written by his widow, Catherine Marshall.

AN important new book is *Guiding Children in Christian Growth* by Mary Alice Jones, for many years director of Elementary Education for the International Council of Religious Education. If books were to be judged by the real need they supply and not by the fanfare of publishers, this might be counted one of the most important books of our day. It ought to be a best seller in every church, read and taught and reviewed until the whole congregation would be exposed to its truth. In an exceptionally readable style, Miss Jones describes the growth of the child, the elements of the Christian faith we are trying to impart, and how the child develops in the fellowship of family and church. She shows how the child learns through activities, the arts and worship. She has chapters on the use of lesson materials in the church school, on the work of the church school teacher, and on evaluating results of the teaching process. The writing of this book in such narrative style is likely to make one forget that it is premised on a wholesome theology and a sound psychology.

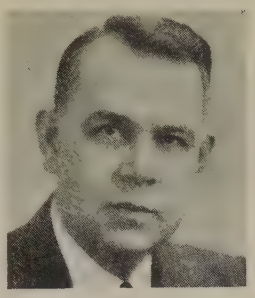
G. BROMLEY Oxnam is one of the amazing church leaders of our day. He not only is bishop of the most important area of the Methodist church, but he is president of World Council and a leader in the Federal Council of Churches. Most men of his administrative duties find it impossible to be intellectually productive. Not so with Bishop Oxnam, for he produces book after book, each requiring much research, studious preparation, and careful writing. Last year, he gave the Drew Lectures in which he dealt with five leaders of social reform in our day. These lectures are published as *Personalities In Social Reform*

(*Continued on page* 40)

Easter Morning and Evangelism's Reward

By WILLARD M. WICKIZER*

Easter morning!



Dr. Wickizer

EASTER morning, and in churches across the land congregations stand and sing majestic hymns, listen to the glorious voice of the organ, make way for the children and men and women who seek the aisles leading to the chancel and the minister who stands ready to welcome them into the membership of the church, Christ's church.

Easter morning! This is the day when the generations walk triumphantly toward the outstretched hand of the church, while others stand and watch, throats tight with the emotion of the moment. This is the climax of the evangelistic year, the harvest time of evangelism. Easter!

Evangelism, or the winning of people to Christ, should not be dated. But it is true that certain periods of the year lend themselves more easily to a widespread, powerful evangelistic thrust by the churches. None fits into the evangelistic picture better than the Easter season, when ministers and their church members take serious and concentrated action on Christ's admonition: "Go ye . . . and make disciples. . . ."

By long custom the weeks leading to Easter are dedicated primarily to the winning of people to Christ. The opportunity is there. The timing and psychology are right. Above all, the cause is right, for these are Christ-inspired weeks, when thoughts of a new kind of life, a Christian life, are foremost in the minds of people. The pre-Easter season is the evangelism season. No church, no minister, can afford to miss its implications and opportunity.

Now Disciples of Christ are nearing the end of A Crusade for a Christian World. During the Crusade, churches have accepted goals, foremost among them the winning of 950,000 to the church, half by confession, half by restoration and transfer. During this final year of the Crusade, the victory march is forming, churches are noting their standing, counting their gains, seeking to meet and even surpass the goals which will mean to them an enlarged church and brotherhood, a wider fellowship, a Christian world.

Words and Actions

Now is the time, a very special time, for a great emphasis on evangelism. *On to Victory in Evangelism!* is the confident and ringing cry of the churches. But let it not be an empty cry, a meaningless shout. Words alone will not bring the victory. Actions must accompany their prideful claim.

Do these things for evangelism—*now:*

Make February a month of cultivation of evangelistic prospects.

Now is the time to call upon these prospects, let them know of the church's warm interest. Every church member should become an ambassador of the church, a very personal representative of Christ. Whether the prospect is a member of no church, or whether he is a non-resident, interest in the church and the Christian life should be fostered and cultivated. The month should also be used to cultivate and recruit evangelistic visitation workers, for theirs will be the responsibility to win prospects to the church. February—the month of cultivation!

Make March a month of dedication.

This is the time when the work of the preceding weeks will come to fruition. This is the month when church attendance should be emphasized, when pastors' classes for children and youth should be held, when a mid-month week of intensive evangelistic visitation should be conducted, when a special week of preaching should precede Palm Sunday. March, the month of dedication!

These are the vital weeks, the key months of the evangelistic year. These weeks of prayer and work will be climaxed Easter Sunday, the high day of the church, the anniversary of the risen Christ.

Easter morning! Now comes evangelism's reward, the winning of people to Christ. The child from the house on the corner, the couple across the street, the schoolmate, the business associate. New life for them, new life for the church. This is evangelism! Evangelism now!

NOTE: *On to Victory in Evangelism!* packets have been mailed to all Disciple ministers. Additional packets are available without cost from Department of Church Development and Evangelism, The United Christian Missionary Society, Indianapolis, Indiana.

Ideas from Interseminary Conference

The following quotations are from addresses made to delegates to the second triennial inter-seminary conference which was held at Rock Island, Ill., in January.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches: "There is no reason . . . why we cannot look forward with hope toward merging of the various denominational groups, if not into a single church, at least into five or six strong major sects."

The Rt. Rev. Stephen C. Neill, assistant to the Archbishop of Canterbury and associate general secretary of the World Council of Churches (cautioning against entering the ministry because of home tradition, a desire to escape from the hardness of life or personal ambition): "Being reared in the home of a minister is not a sound reason for following the profession yourself."

Dr. Henry P. Van Dusen, president of Union Theological Seminary: "(There are) no jobs at home to compare with the jobs in the mission field, either in personal satisfaction or in the meeting of crucial need."

Dr. D. Elton Trueblood, professor at Earlham (Ind.) College: "Our tendency is to beg people to enter the Christian cause. Christ, himself, far from begging people, warned them not to enter without recognizing its costly character."

*Dr. Wickizer is executive secretary of the department of church development and evangelism of The United Christian Missionary Society.

Building Brotherhood into a City's Life

San Francisco Vesper Group Knows no Racial or Religious Boundaries

By NEAL K. McGOWAN*

SAN Francisco is a sophisticated and in many ways pagan city justifiably proud of her reputation for friendliness. It is characteristic of this city to set an example in the essential oneness of apparently divergent peoples and faiths. Twenty-three San Francisco congregations are now approaching the third season of community vesper services in which Jews, Methodists, Buddhists, Disciples, Eastern Orthodox and a number of other religious groups worship together on Sunday evenings during the summer months.

The worshippers are an assorted lot, not only religiously but racially and nationally. Among them are Chinese, Koreans, Negroes, and the usual American assortment of Anglo-Saxons, Mediterraneans and Celts.

In the group pictured at the top of this page, are, left to right, a Buddhist, a Jew, a Latter Day Saint, a Jewess, a Protestant (Disciple), a YWCA secretary (standing), a Church Council executive, a Korean, an Eastern Orthodox, a Jewish Rabbi and a Japanese YMCA secretary.

The project was begun in the summer of 1948 with a six-weeks' interracial, interfaith forum and soon included the vesper programs. Both the forums and vespers are held at the Buchanan Street YW-YMCA in the heart of the interracial area of San Francisco. Each Sunday the vesper program is directed by a group of several of the participating churches, and the names of the churches to conduct the service on the following Sunday are announced in the printed bulletin. Music is by a choir called "Voices United," which last summer contained members from twenty-one different churches. The choir is directed by Professor Harold Hollingsworth of San Francisco State College.

The forum discussions and vesper worship of this group demonstrate to San Francisco and to all the world that in God's plan for men there are no race distinctions, and that in spite of varying conceptions of him and methods of worshipping him, there is but one God and he is the same Supreme Being of all the faiths of the world.

*Dr. McGowan, pictured at the head of the table, is pastor of West Side Christian Church, San Francisco.

We Are Doing Something About It

A Study of Negro Education in a Southern State

By P. H. EASOM*

THERE is more real progress being made in the South in race relations and in behalf of justice for Negroes than many people in the country seem to realize. It is undoubtedly true that much of the criticism that has been hurled at the South, and especially at Mississippi, is true; but we are doing something about it, and fast, as the following facts taken from official records will show.

Senior Colleges

Until 1942, the State of Mississippi, with a population of two million people—one million whites and one million colored—had only one poorly supported college for the training of Negro leaders, while at the same time there were five state-supported colleges for the training of white leaders. The Legislature of 1942 created a second senior college for the higher education of Negroes, and the Legislature of 1946 established a third institution of higher learning to be located in the Delta section of the state. This newest college is slated to open its doors to students in September of 1950. For the session of 1938-39 there was only one Negro college and it enrolled about 300 students. Both new colleges were A-rated by the regional accrediting agency. The state appropriation for the same session was $289,100 for current operation and $530,000 for capital outlay.

Junior Colleges

The Coahoma County Agricultural High School in the Delta section of Mississippi this year opened its doors to students on the junior college level. This is the first school of its kind, but there are prospects for a number of public junior colleges for Negroes. It is the plan for the state Department of Education to encourage the establishment of additional junior colleges on a basis similar to the plan used in establishing such colleges for white youths.

There are a number of private junior colleges and senior colleges that cooperate very closely with the state Department of Education in the higher education of Negro youths.

Graduate Training

Mississippi was probably the last southern state to provide state funds in the form of scholarship aid to graduate and technical students. The last legislature made an appropriation of twenty-five thousand dollars for scholarship aid for graduate students, who attend institutions outside the state. At the present time Mississippi does not have a graduate school for Negroes. It does maintain graduate schools for white students leading only to the master's degree. The state also provides funds for the training of physicians, Negro and white.

High School

At the present time, there are 46 fully accredited four-year high schools for Negroes in the state, whereas only a few years ago there was not one. There are also 108 additional Negro high schools that are not yet fully accredited.

Elementary Schools

There are today 3059 elementary schools for Negroes in this state: 1818 of these are one-teacher schools; 692 are two-teacher schools; 205 are three-teacher schools. It should be pointed out that one of the greatest problems is consolidation of these smaller school units. But this is being done about as rapidly as school building facilities can be provided.

School Buildings

The need for better schoolhouse facilities for Negro children became so acute that the Legislature of 1946 initiated a program of state aid to local communities in providing schoolhouse facilities. This was a total change of state policy, for up to this point the responsibility of providing schoolhouse facilities rested solely on local communities. The Negro schoolhouse situation in the state caused the Legislature to change the long-standing policy. As a result the Legislature has provided $5,000,000 during the past four years for better schoolhouses. Up until now, 616 classrooms have been provided for Negro children of Mississippi at a cost to the state of $804,801.77, and with a total expenditure from the state and the various counties and communities of $4,763,446.20. There is every prospect that this state aid program for providing better schoolhouses will be continued over a period of years until such time as comfortable and adequate schoolhouses may be provided for all the children of the state. In carrying out this building program, the law provides that counties may put on county-wide levies to match state funds. Thirty-three of the state's 82 counties have already put on such levies. If this program can be continued, it should not be many years until fairly adequate school buildings can be provided throughout Mississippi.

Length of School Term

The average number of days in the school term for Negro children in this state is 148. A short time ago the school term in all rural schools was 80 school days. One of the difficulties involved in extending the school term is parents' practice of having their children assist in farm work. Many parents still insist on taking their children out of school in the spring in order to begin

*State Supervisor of Negro Education of Mississippi.

cultivation of the crops and in the fall for harvesting. School terms are becoming longer about as rapidly as parents and children are learning to avail themselves of longer terms.

Teachers' Salaries

In the year 1939-40 the average annual salary of Negro teachers was $225. For the session of 1948-49 this salary had moved up to $711.01. This, of course, is a very low salary, but the trend is definitely upward.

Training of Teachers

One of the weakest points in the public school system is the training of teachers. Failure of the state to provide adequate training facilities and also, partly, the teachers themselves are to blame. But this situation is improving rapidly. During each summer a little more than 5000 of the 6400 Negro teachers in the state are improving their qualifications by attending summer school. Large numbers of them are also taking extension courses during the regular school session.

Transportation

Just a few short years ago there was not a single Mississippi Negro child transported to and from school at public expense. Today this picture is changing rapidly. The latest official record shows that during the 1948-49 session, 17,039 colored children were transported to school at a public expense of $298,973.97. In Forrest County all of the Negro schools are consolidated and full transportation is given. Jasper County, one of the poorest counties of the state, has 27 all-steel busses transporting Negro children to school.

Lunch Rooms

The state, in cooperation with local schools and the Federal government, has a school lunchroom program for both races. On December 1, 1949, there were 245 school lunchrooms approved for Negro children, and these served lunches to approximately 35,000 children.

Textbooks

For the past ten years Mississippi has provided textbooks at public expense for both elementary and high school children of both races. At the beginning of this program a suggestion was made that the Negro children might be given second-hand books, but this proposition was vetoed by the state officials in the beginning. Today, all children of both races are receiving free textbooks from the state. In some instances, the supply is not as adequate as it should be, chiefly because of insufficient appropriation by the state Legislature.

Vocational Education

The state Department of Education, at the present time, has 106 departments of Vocational Home Economics for Negroes. All of the teachers in these departments, except five, hold bachelors' degrees in home economics. There are 97 departments of Vocational Agriculture, 3 departments of Diversified Occupations, and 28 departments of Trade and Industrial Education for Negroes. Practically all of the teachers in the vocational field are college graduates. In addition to the regular vocational program, the division of Vocational Education is conducting a large program of on-the-job and on-the-farm training for Negro veterans.

Juvenile Training School

The Legislature of 1942 established a Juvenile Training School at Oakley, Mississippi. This institution, though small, is one of the best of its kind in the United States.

These facts deal only with the education of Negroes in Mississippi. Any clear-thinking, fair-minded person would surely agree that we have a long way to go before we are out of the woods in providing anything like adequate educational facilities; but we are positively on the way. After all, the important thing is which way we are headed, and not just where we are.

A Southern Editor on Negro Rights

The following are excerpts from editorials in the Jackson (Mississippi) *Daily News, Fred Sullens, editor.*

The Daily News here and now serves notice that when the next legislative session is convened this newspaper, aided and supported by a large majority of the newspapers in Mississippi, is going to wage a fight to see to it that a good portion of that treasury surplus, about which there has been so much boasting . . . is used to provide a decent educational system for Negroes. . . . It is up to our lawmaking body to handle this question intelligently, to meet all phases fairly and squarely. Whatever may exist in the way of race prejudice must be thrust aside and a program prepared that will deal justly with the Negro race. . . .

Our Negroes have been migrating to Northern industrial centers in order to better their own conditions—something all human beings have a right to do. . . . It is our own fault. We should have been according them better treatment in the way of better wages, better schools and better living conditions.

Southern Churchmen on Race Relations

The Second Southeastern Interchurch Convocation, meeting in Atlanta in December, 1949, issued a statement on race relations which recommended, among other things:

"We should work to correct the mistaken history and false tradition upon which much prejudice is based. . . . Encourage the tendency now appearing for appointments and election of members of minority groups to Boards and Commissions affecting their welfare, and to other positions of public trust. . . . As individuals, join and cooperate with interracial committees . . . (Sponsor) interchange of ministers, other speakers and choirs in churches, Negro and white."

U. C. M. S. in Rare Meeting of Entire Staff

This picture shows one of the rare meetings of the entire staff of The United Christian Missionary Society which was held in December, 1949, at the Missions Building, Indianapolis. The discussion at this meeting was concerned with ways of better coordination of the United Society's services to churches both at home and on the foreign mission fields. Harry B. McCormick, president of the organization, is presiding.

Ministry to the Mind

(*Continued from page* 14)

the mind and thought and hope and discipline of the minister, which enables him to go to lonely persons such as those two women were, and so conduct himself and his words that courage displaces depression, that a sense-of-dignity and worthfulness is felt by lonely and discouraged persons.

Why were we there anyway? Not because we were conducting research into the nature of cats, or what the latest methods were in producing better hogs. If we had, we wouldn't have gone to the sickroom to conduct such research. We were there, and the whole experience was possible—both our going and the reception we received— because God through Christ had gotten hold of us. He was sending us into all kinds of places to seek out persons who we knew needed help. The minister is capable of loving people because of the wellsprings of affection which have been released within him through his knowledge and understanding and experience of the mind and nature of God. And back of the minister stands the Christian fellowship, the church, where a similar type of affection exists.

At the very heart of pastoral care, at the very heart of the practice of helping one another, is this flow of affection, this feeling of love that St. Paul was writing about in the thirteenth chapter of First Corinthians. "*Faith, hope* and *love,*" writes St. Paul, "but the greatest of these is *love.*"

Love was the method of our Lord. He did not argue people into the kingdom, or preach them in, or organize them in: he *loved* them in. Those people who were attracted to him, even those tradesmen and petty politicians, who left their work and their homes to follow the Galilean peasant around the countryside, none of them seem to have understood his message or what he was talking about until some time after the crucifixion. The Christian church started in an upper room where a little band of people who had fallen in love with the central figure of the Christian religion gathered together.

From that time until this, the same kind of concern for him and for one another has been spilling over into the lives of all kinds of people, some of whom are sick and distressed, discouraged and lonely, apprehensive and afraid. Remember: your pastor is as near as your telephone, but unless you let him know of your need he may not find you. Certainly he is apt not to find you at the time you most need to talk with him. But he will be grateful if you call him, to come to share with you his affection, his quiet faith and creative hopefulness.

Visualizing Japan

A Discussion of Recent Films and Other Visual Aids for the Study of Contemporary Japan

By LOIS ANNA ELY*

THERE'S nothing like it, absolutely nothing!" Two tourists were talking during an end-of-the-day trip on the elevated from Yokohama to Tokyo. The lights were on and a procession of simple living quarters flashed past, homes that were a few mats large, some that were many mats large. The people in the rooms were busy at evening tasks or seated at their leisurely evening meal. Each glimpse stimulated an urge to see more of the life of this interesting people.

That is the way several new motion pictures will affect the observer. Everyone will wish to see more of the Japanese and their interesting life, to look around corners at what is hidden from view, to stroll along busy streets, to loiter before interesting shops. But in such films as *Fujita* and *Kenji Comes Home* that will not be possible. Though both are true to the phases of Japanese life represented, they move fast and with a singleness of purpose.

Fujita, a sound picture filmed in Japan in natural colors, is the true story of an orphan who has grown to be a fine young Christian man. He is telling his life story to a group of eager Japanese children. The film is a graphic presentation of the contribution of Christian missions and of the need for Christian missions. *Fujita* is a film to enrich a program for the whole family.

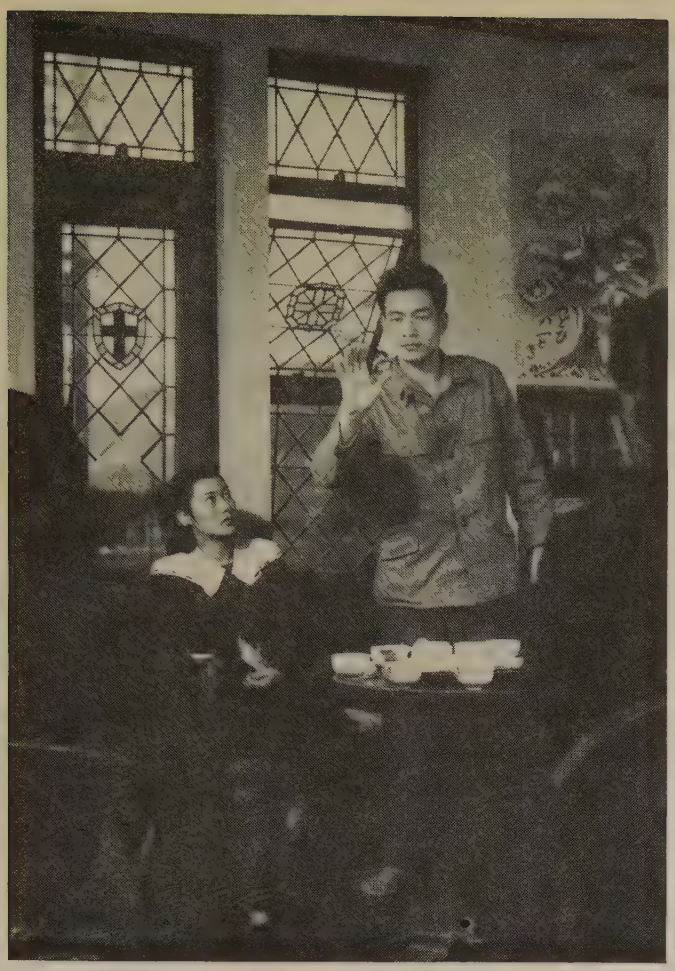
Kenji Comes Home is a black and white sound film, full of action—full of tension, too, as Kenji returns from the service of his defeated country to face disillusionment and the struggle of democracy and communism, of Shintoism and Christianity. We struggle with Kenji and are roused to the fact that we have something to do in helping the young men and young women of Japan to find right solutions to life's problems in these difficult days. This is a film to aid young people and adults in understanding the problems of postwar Japan and their bearing upon American policy in the Orient. It also points up the significant task of foreign missions in Japan.

Kyoto Story, a sound film in color, falls short of the high significance of *Fujita* and *Kenji.* However, it too is a moving picture of real power.

Those three films move fast. Perhaps you would like to be more leisurely as you visualize Japan. If so, there are some excellent film slides available. Some are pictures in color taken by Disciple missionaries Hallam Shorrock and Kenneth Hendricks and by C. M. Yocum, executive secretary of the department of India and Japan of The United Christian Missionary Society. These slides show Disciple workers, their work and opportunities for further missionary work in Japan.

There are slides for children, too—also in color. *In Jiro and Hanako of Japan,* Japanese children are

*Miss Ely, now of the department of missionary education of The United Christian Missionary Society, was formerly a missionary to China.



Illustrations are from the motion picture *Kenji Comes Home,* which depicts the role of Christianity in the struggle between democracy and communism in Japan today. The film was produced by the Protestant Film Commission to coincide with the 1949-50 study theme on Japan by Protestant churches. It is being distributed by the Religious Film Association.

On the opposite page, Kenji, newly released from a war prison, and a young orphan, Shiro, whom he has befriended, are welcomed to the home of Aki and her mother, who set him on the path to Christianity.

On this page, Kenji has become interested in the Bible and has many questions to ask about it. At Aki's suggestion he goes to talk to the minister. The minister answers Kenji's questions simply and quietly without trying to force him to accept Christianity.

Visual aids described in this article may be obtained from Audio Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis, Indiana.

shown in one set of slides in their home, school and church, and in another set at work and play. The charm of these lovable children has been caught well by Dr. Paul Vieth of Yale, who took the pictures while on an educational mission in Japan.

Two other tourists were walking the streets of San Francisco's Chinatown. They passed a little Japanese apothecary's shop. In the window was a simple arrangement of three wind-blown twigs. "Isn't it remarkable," said one of the tourists, "how the Japanese can arrange a few twigs in even the simplest container more charmingly than a professional florist could display flowers!"

Such visual aids as miniature Japanese gardens and flower arrangements are effective supplements to pictures and articles about Japan. The Japanese builds his garden in miniature with skill and imagination, and through it brings into his home the ages and the mighty mountains. Japanese flower arrangements and miniature gardens are beyond the power of no one who can read and follow instructions as he searches for beauty. There are many books to guide these projects. Even the lowliest home has containers and flowers or twigs that will lend themselves to arrangements in Japanese style.

Last spring I made a visual aid of moss, stones, sprigs of evergreen and bare twigs. It was a Japanese garden in miniature. The waterfalls were only paper and the lake a mussel shell, and there was an arched bridge over the lake. Stepping stones led to it and along the stepping stones strolled Japanese ladies in kimonas carrying colorful parasols. Others were seated on a rustic bench under an imitation stone lantern. The ladies were of paper, toothpick length, and the whole garden was very small, but the scene might have been Kobe Falls and the park around it.

If you are fortunate enough to have a Japanese student in your midst, perhaps he can help arrange a *Tokonoma* or sacred spot and demonstrate a friendly call or the tea ceremony. Let an American pretend to call upon the Japanese. Be sure the Japanese gives him a few lessons in Japanese etiquette before he appears to make the call, and a lesson in sitting on the floor.

When we try to visualize Japan, we think of the delicacy of iris and cherry blossoms. We must remember, too, that Japan has majestic mountains and mighty forests. Her people have brought much daintiness into their daily lives, but they can subject themselves to stern discipline. Their characters are yielding and gracious in little things that do not matter, but they have the rigidity of a lordly oak in what seems right to them. As we visualize Japan, let us think of her people—kindly, gracious, sorely disillusioned today, struggling to see the right destiny for themselves.

One Great
Week of C

Photographs on these pages illustrate Christian work that will be supported by the 1950 Week of Compassion gifts. All contributions will be applied on local church goals of A Crusade for a Christian World and should be sent to The Crusade, Irvington Station, Box 5636, Indianapolis 19, Ind.

At left, top, photo by Church World
Christian Hospital receiving Church
center, the president and relief dire
C. W. S. supplies at Lahore, Pakista
left, bottom, a United Christian Miss
girls at vespers in a summer confe
Long

Right: This former Latvian smal
Island, was brought to the U. S. A.
Ser

Below: An Austrian pastor poses i
for the ministry by the World Coun

The two United Christian Missionary Society photos above show (left) two Filipinos from the Apayao Mountains in a workshop of the Christian Training School at Vigan in the Philippines; and (right) Mrs. Donald Edwards, Disciple missionary, working at the Bolenge (Belgian Congo) baby clinic.

ce shows Siamese orphans at Chiengmai
ld Service milk and medicine. At left,
the United Christian Council inspects
o Church World Service photo). At
Society picture shows selected Japanese
directed by the Disciples' Margaret K.
School.

nessman, now carpentering on Long
urch World Service. (Church World
hoto.)

nz refugee barracks with aids provided
Churches. (World Council of Churches
.)

WORLD CALL

Crusade Progress

One Great Hour of Sharing—March 12

A Climax of Week of Compassion March 5-12

Reports from churches indicate that many more churches will participate in the observance of the Week of Compassion than in former years. Those that have heartily joined in the triumphant observance in past years are now in the midst of preparations to treble their previous giving that the national goal of $1,500,000 may be reached.

With the Brotherhood Dinners being held, February 22 or 23, in advance of the Week of Compassion, March 5-12, the members of the churches will be reminded to "lay by in store" for the largest single offering in Disciple history.

Crusade Cooperation Builds a Church

ON October 9, 1949, the new church and parsonage of the Carmichaels, Pennsylvania, congregation was dedicated.

This building was made possible by the Crusade. A Church Extension Crusade grant of $2500, a loan of $7500, plus financial assistance from the Pennsylvania Christian Missionary Society and The United Christian Missionary Society have provided a substantial portion of the cost.

This is the first home of this new congregation. Since its organization three years ago, it has been meeting in a community hall. The Bible school attendance has been running about eighty-five, the church attendance, forty-five.

H. C. Satterfield has recently come as pastor. He is an aggressive and consecrated leader. The outlook for this congregation is most encouraging.

Carmichaels is located in the rolling foothills of the Allegheny Mountains. Most of the people who live there are in some way connected with the coal mines near by. And now in the midst of this growing community is the Carmichaels Christian Church. The splendid new building, the leadership of H. C. Satterfield and the devotion of the people should enable this work to move ahead in a most encouraging way. It is another evidence of what we can do when we work together in A Crusade for a Christian World.

Greek Christian Grateful

The following letter was received by Robert Tobias, representative of the Disciples of Christ on the staff of the World Council of Churches, from Professor Alivisatos of the Reconstruction Committee of the Orthodox Church in Greece:

"I have just received the Bank Draft for $4,000 to which your letter of October 4th refers. I hope that you will pass on to the Disciples of Christ our sincere gratitude for this generous gift through which we shall be able to give substantial help to the deaconess training school, the health center project, and the rebuilding of some of our destroyed churches. All of which are vital concerns if the church is to reestablish itself and to take the opportunity for forward moves which the present time affords."

This help to our Greek brethren came from the Crusade.

Crusade Funds Used to Evangelize Indians

Every summer Indians gather at Celilo Falls on the Columbia River for salmon fishing, in numbers ranging from a few in the early spring months up to three thousand at the height of the fishing season.

The prospect of ministering to at least a portion of these Indians challenged the staff of the Yakima Indian Christian Mission at White Swan, Washington. The Indian agent discouraged them, saying that there was too much drunkenness, gambling, and carousing. But that made the need of a program more imperative—vacation school for the children, sewing classes and Bible study for the women, and an evening program for adults.

There was not even a shack in which such a program could be carried on, but through Crusade funds the problem was solved by the purchase of a four-wheel trailer house with three apartments.

The first experiment was under the leadership of Mr. and Mrs. Ralph Palmer, graduate students in Texas University, in training for foreign missionary service. As a part of their in-service training at White Swan, they successfully conducted this evangelistic project in behalf of these spiritually neglected Americans. The Crusade made it possible.

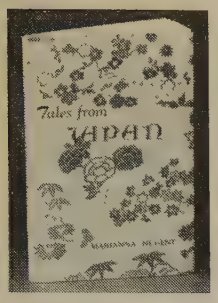
★ ★ ★

Pictured left to right before the Crusade trailer are Mr. and Mrs. Malcolm Norment, Mrs. Kenneth Harleman, and Mr. and Mrs. Ralph Palmer. Mr. and Mrs. Palmer were enabled to do evangelistic work among migrant Indians through use of this trailer.

★ ★ ★

Let Us Read About Japan

Tales from Japan



FROM the first page of this booklet by Marianna Nugent, the reader feels himself deep in the atmosphere and spirit of Japan. He is happy to be led from story to story, and the six together provide one picture of the situation and the struggle of Japanese Christians. There is richness and variety in the choice of situation and detail. In the pages are seen a proud samurai, a school boy who observes a bombing, a poor pastor deciding between goats and plaster, the persecution of a young minister, and a Christmas worship service. Events related to the war enter only to throw light on the spirit of Japanese Christians.

Japanese art decorations and significant photographs contribute to the unusual appeal of the booklet. *(1949. 75 cents.)*

—Mareta Smoot

Songs from the Land of Dawn

Kagawa's poetry has long been known and loved by both Japanese and English-speaking Christians. *Songs from the Land of Dawn* is particularly timely, for in its poems from Kagawa we find this great poet-preacher giving new significance to tasks which through all his mature life have had his complete devotion and which in the post-war period have seemed peculiarly pressing.

In addition to Kagawa's poems, this volume includes poems from other Christians and a group of little classical poems which in their delicacy and charm express a quality of Japanese personality that all of us should recognize. The translations are the work of Lois J. Erickson, who catches the spirit encased in the few choice characters which Japanese use to write their poetic gems. *(1949. Boards, $2.00; paper $1.50.)*

—Lois Anna Ely

The Pageant of Japanese History

In *The Pageant of Japanese History,* Marion May Dilts wrote for high school students an account that adults will find very stimulating reading. In this book there passes in review the life of Japan from days buried in antiquity to the spring days of 1947.

Marion Dilts spent many years in intensive study of Japanese history. To present more carefully the long and fascinating story of Japan, she lived among the people at various times, studying social conditions and observing the national characteristics. The result is a valuable factual account, written in a popular style. The book has an outline chart of Japanese history, an extensive glossary, and supplementary notes which add to its value. *(Revised, 1947. $4.00.)* —L.A.E.

My Lantern

An unexpected supply of paper has made possible the reprinting of Miss Michi Kawai's charming and popular autobiography, *My Lantern.* Missing is the lovely Japanese format of the earlier edition, but the story is there—how this daughter of a retired Shinto priest, educated in a Christian mission school and then at Bryn Mawr in America, becomes one of Japan's foremost educators and outstanding Christian leaders. *(1939. $2.00.)*

—Genevieve Brown

A Torch in Japan

In the brief compass of this little booklet, W. H. Murray Walton has written the challenging story of Japan's Michi Kawai. It supplements *My Lantern,* for it includes something of Miss Kawai's recent work and experiences in her "Fountain of Blessings School," Keisen Jogaku-En, whose Christian character she persistently maintained during the war in spite of the pressure of the military. *(1949. 35 cents.)* —G. B.

Which Way Japan?

In a series of superlatives, this booklet by Floyd Shacklock proudly takes its place. It portrays by photographs and text the Japan of yesterday and today, and suggests points at which Christianity may help shape the future. Kenneth Scott Latourette commented on books of this series: "Some of these books contain the best brief accounts of a land and its contemporary status to be found in the English language." *(1949. 60 cents.)* —M. S.

The Seven Stars

The Seven Stars reveals the experiences of seven Japanese boys as their government drew its sons into armed service and through the years which followed. The story tells how the Seven Stars studied, played, thought, struggled, fought, loved, married, worked; how two of them died; how those who survive look at the present and future of their own lives, of their country, and of the world.

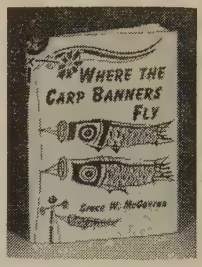
Toru Matsumoto, a native of Japan, graduate of Jeiji Gakuin in Tokyo and of Union Theological Seminary in New York City, is particularly fitted to present a story of Japanese youth with strong appeal for youth of North America. *(1949. Paper, $1.00; cloth, $2.50.)*

—Charles C. Mills

A Brother Is a Stranger

Upon his father's death Toru Matsumoto, according to Japanese custom, became subject to the authority of his oldest brother. But Toru was something of a rebel. His determination to live his own life proved the truth of the Japanese adage, "A brother is the beginning of a stranger." A "stubborn Christian," in the struggle against the old tradition he came to know both "bitter sorrows and bursting joys." His story is a stirring one. *(1946. $4.00.)* —G.B.

Books for Children



Where the Carp Banners Fly, by Grace W. McGavran, will be enjoyed by juniors. Tetsu and Shoji, two boys of Japan, have a wonderful visit to grandfather's farm where they have interesting experiences with wild ducks and mountain climbing. One of the most exciting events of their visit is Boys' Festival Day. *(1949. Paper, $1.00; cloth, $1.75.)*

Primary boys and girls will thoroughly enjoy reading *Toshio and Tama: Children of the New Japan,* by Anne M. Halladay. Toshio, an eight-year-old boy, and his little sister, Tama, are city children who go to the country to live. They have such fun playing with the pet rabbits and making a bamboo scarecrow. Learning to know Joe San helps them better to understand the new way of life in Japan. *(1949. Paper, $1.00; cloth, $1.75.)*

The Big Wave, by Pearl S. Buck, is an adventure story of Kino and his friend Jiya. The boys spend many happy hours swimming out to an island to explore a deep cave, playing in the pine forest, and feeding the tame deer. After "the big wave," Kino and Jiya begin to understand the mysteries of life and death. *(1948. $2.00.)*

—Frances M. Hill

The Dancing Kettle and Other Japanese Folk Tales

Folk stories the world over appeal to children—and to those adults who still find enjoyment in tales of the impossible. In *The Dancing Kettle and Other Japanese Folk Tales* Yoshiko Uchida retells for American children fourteen Japanese stories loved in her own childhood. So we read of the adventures of "The Dancing Kettle," "The Old Man with the Bump," "The Jewels of the Sea," "The Boy-of-the-Peach," "The Princess of Light," "The Old Man of the Flowers," "Isun Boshi, the One-Inch Lad," and other lively and entertaining fables that cry to be read aloud to wide-eyed boys and girls. The charm of the stories is enhanced by gay and whimsical drawings. A helpful glossary and a pronunciation guide helps the reader or storyteller over the obstacle of Japanese names and expressions. *(1949. $2.25.)* —G. B.

For other books on Japan, see reading list **Toward World Christianity,** issued by Missionary Education Department, U.C.M.S., 222 So. Downey, Indianapolis 7, Ind.

Religion in Israel

By KARL BAEHR*

IN Tel Aviv I met a waitress who was being taught the meaning of Judaism by an elderly Jew who was a convert from Christianity. Both were from Czechoslovakia. The waitress came from a secularized Jewish family and had never been steeped in the religious traditions of her people. The old gentleman of Christian background had become a Jew when he married a Jewess in the old country. In all earnestness he studied Judaism and became the kind of convert who would lead others to an appreciation of its great heritage.

Also in Tel Aviv I met a Christian woman who declared that she had never been a believing Christian until she "saw what the Jews were doing in Palestine." She was profoundly impressed by the courage, the fortitude of these people who braved death to drain malarial swamplands and to turn back the desert in order to build a homeland for themselves and their persecuted brothers. "Only God could inspire such zeal; God must be back of this development."

These may be strange manifestations of religion, but religion or the spirit of religion has many forms of expression in Israel. It refuses to conform to a simple pattern.

Generalizations about religion in Israel, therefore, are not easily made. In the course of my investigation of this subject, many basic questions confronted me: Exactly what is religion? Is religion to be confined to some form of institutional expression? To what extent is a revival of prophetic religion bound up with the rebellion against ancient forms and ceremonies? Is it possible for a Christian accurately to evaluate religious expression in the Jewish community, judging it as he must by criteria constructed to evaluate Christian religious manifestations?

I do not profess to have found the answers to these questions. It is too early in the life of Israel to judge with any finality exactly what role religion will play in the life of the new state. That the role will be significant is obvious to even the casual observer. Whether that influence will stem from orthodoxy only or from new forms of Judaism is still within the realm of conjecture.

OVERT manifestations of religion in Israel are not difficult to find. The Sabbath is rigidly observed. No comparison is possible between our Sunday and Israel's Sabbath. Public transportation stops, shops close, the streets are quiet and virtually empty. The cinemas are closed. Only a few sidewalk cafes defy the custom and operate as usual, though with few customers. A few taxis also venture forth. Most of the pharmacies are closed; each week the *Palestine Post* carries a list of those which will remain open for emergencies.

One Friday night I was privileged to be at the home of Harry Cohen, an ordinary citizen of Israel, who came from Ireland. He now works for the tourist department of the government. Mr. Cohen sang the traditional Friday night prayers and blessed the wine and the bread before we sat down to the meager repast which the citizens of Israel have learned to accept. While we ate, the Bible passage of the week was being chanted over the radio. The same ritual, we knew, was in progress in thousands of other homes in Israel.

Israel is so young and its growth is so rapid that statistics gathered today will be out of date tomorrow. Consequently, it is difficult to answer such questions as "How many synagogues are there in Tel Aviv?" or "How many members do the orthodox synagogues claim?" but according to government officials there are about three hundred synagogues, approximately one for every one hundred people.

Gemarah study in the Tiferet Zion Synagogue in Jerusalem. (United Palestine Appeal photo)

On Friday nights I passed synagogue after synagogue and found them comfortably filled. It took no reflection to know that the Sabbath had arrived. The prayers and the chanting echoed in the streets.

Figures on the number of religious Jews in Israel are even more difficult to obtain. Some have suggested that the strength of the religious forces in Israel can be judged by the fact that the religious parties polled only 12 per cent of the vote in the January elections. But not all religious Jews voted for the orthodox parties. The closest estimate obtainable is that 25 per cent of the citizens of Israel are traditional orthodox Jews. That does not mean that the remaining 75 per cent are anti-religious. Indeed, only the Communists might be so considered. Even the Marxist Mapam party is described more accurately as non-religious than as anti-religious. The majority of the Jews of Israel are religiously sensitive though they do not all accept the dietary and other traditions of orthodoxy.

From this analysis of religion in Israel it becomes apparent that it is not in striking contrast with the religious picture in America. Approximately 50 per cent of the American people are nominal church members. However, at best only one third of these attend with any degree of regularity. Thus approximately 17 to 20 per cent of the American people follow the Christian tradition in the devout manner that characterizes the 20 to 25 per cent of the Jews of Israel who follow the rigorous forms of orthodoxy. Clearly, it cannot be said that Israel is a nation without God.

SIXTEEN members of the Knesseth and three cabinet ministers are members of the religious bloc. Other members of the Assembly belonging to other parties are also religious. Many in the administrative services are devout Jews. Dr. Leo Kohn, author of the draft constitution, as a religious Jew, attempted to translate the ethical and moral precepts of Judaism into constitutional form. There are those in Jewish circles who complain that the draft constitution is too religious. And, indeed, even a cursory reading of this model document will impress the reader with its highly spiritual qualities, its dependence upon God, its close connection with the history of the Jewish people.

The accusation that Israel is a secular nation has frequently arisen from the fact that a good number of the agricultural settlements have no synagogues, make no efforts to follow the religious traditions, and may even boast that they have outgrown religious forms. Christian visitors have often been most impressed by this development in Israel and have made the mistake of generalizing that because the settlements are secular all Israel is a secularist nation.

The truth is that only some of the settlements are secular. Others have synagogues and kosher kitchens for those wishing to follow the orthodox tradition. Still others are orthodox settlements in which orthodox traditions are followed by the entire community. There are today more than thirty such religious settlements of the collective (kibbutz) and the cooperative smallholder types.

An analysis of the distinctly secular settlements reveals attitudes and values which cannot be contrasted with religious precepts. Instead, they are strikingly similar and cause one to wonder "When is a person religious and when is he distinctly secular?"

IN Maabaroth, a secular kibbutz north of Tel Aviv, I discussed religion with Leo Silberstein, accountant of the settlement. He said that theirs was a frankly non-religious settlement—which meant that they did not follow the orthodox traditions and ceremonies. They did observe the Sabbath as "a day of rest and cultural improvement." They taught the Bible in their schools "as history and as literature," and they observed the agricultural festivals of

*Dr. Baehr is executive secretary of the American Christian Committee for Palestine. He visited Palestine in the summer of 1949.

Teheran children in Mikveh Israel. (United Palestine Appeal photo)

the Bible such as Shevuoth and Succoth, but he insisted they were not religious. I pressed on with the question, "What do you think of the great principles—I call them religious principles—of justice, love, brotherhood, service and sacrifice?" "Ah," he replied, "then we speak the same language."

And, indeed, residents of Maabaroth not only believe in these principles but are practicing them. Under their loving and brotherly care the local Bedouin Arabs had been led to become settled farmers, abandoning their black goat-hair tents and living in houses made of cement blocks. When the recent Arab war was launched against Israel, these Arabs fled not out of fear of the Jews of Maabaroth, but out of fear of the Mufti and his ilk who commanded the flight! They wept when they left.

Maabaroth has also taken its share of refugees from Europe. The settlement has welcomed 25 old people who obviously are not in a position to make a contribution to the development of the settlement. Seventy families from Europe are there for a year's training in farming and to learn Hebrew. Thirty children are also attached to the settlement. All of this is more of a financial drain than an asset. Yet no one looks upon this humanitarian task in such materialistic (secular) terms. Instead, the members consider it a privilege to help rebuild the lives of these broken people and give them the hope and purpose in life which they themselves did not have until they came to the Holy Land and began their settlement in 1933.

Love, sacrifice, service, brotherhood—all these are being lived in Maabaroth, a "secular" kibbutz. I leave it to the reader to decide whether the average citizen in America, the average religious citizen, lives as intimately with these great principles.

A RELIGIOUS sensitivity in Israel is also readily observable when the recent victory over the combined forces of seven Arab nations is discussed. Virtually unanimous is the belief that the victory was a miracle. The Israeli citizen declares that it cannot be explained in purely military terms. To be sure, the morale of the Jewish troops was higher than that of the Arabs, because the Arabs had nothing to fight for, while the Jews had "no alternative" no matter how overwhelming the odds against them. But even this is not considered sufficient to explain the success of the Israelis.

Stories of miraculous events which occurred during the war can be heard in the settlements. The following are two that were told me at Yavneh, an orthodox settlement south of Tel Aviv:

A kibbutz in the Beisan Valley was attacked by Iraqi and Syrian forces with tanks and heavy field artillery. The defenders of the settlement had only light arms and homemade hand grenades. Shortly after the attack was launched a sudden heavy rain came, although rain during the summer season is virtually unknown in Palestine. It came in such a downpour that the heavy equipment of the attacking forces bogged down. The foot soldiers supporting the tank attack could not lie down because of the depth of the water in the field. As a result, the defenders of the kibbutz, capitalizing on their advantage, drove off the attackers and captured large quantities of their equipment.

When the members of Yavneh attacked a hostile neighboring Arab village, they did not know that the Arabs had built several outposts some distance from their settlement. A sudden burst of fire informed the thirty-three members of the attacking party. Three were killed. The rest escaped only because at that moment it began to hail. The hail, again an unseasonal event, lasted for three minutes, or exactly long enough to provide cover for the boys to retreat.

Whether or not all Israelis accept these stories as proof of divine guidance, few consider their victory the result of only their own efforts. Always, in varying degrees, respect is reserved for a Greater Power who has a hand in determining history. "God was with us." "It was the will of God." "Miraculous." These are phrases I heard repeatedly.

WHILE some critics have condemned Israel as a "secular" nation, others have accused her of trying to establish a theocracy. Curiously enough both accusations come sometimes from the same individuals and journals. Where Jews are involved, the standard of judgment is so often "damned if you do and damned if you don't."

There is in Israel a contest between the orthodox and the non-orthodox for control. The orthodox groups, by virtue of the fact that they with Mapai form the coalition government of Prime Minister Ben Gurion, have the upper hand. Accordingly, they have won the ruling that the food served the armed forces should be kosher. They argue that while kosher food does not violate the conscience of the non-orthodox, the absence of kosher food does violence to the principles of the orthodox. The opposition argues that such a provision limits the choice of the non-orthodox and subjects them to the will of a minority. Presumably the non-orthodox can get non-kosher food if they desire it, but not with convenience.

Similarly, the strict observance of Sabbath laws has caused conflict. The non-orthodox believe the Sabbath is for recreation as well as for meditation and study. Yet their desire to visit relatives or see the countryside on their one day off must be unfulfilled because buses do not run. The privileged few who own cars are not hampered by the Sabbath laws; but the non-orthodox who have no cars again have their liberty restricted by a minority.

These matters will be a part of public controversy for some time to come. One conclusion is clear: no theocracy will be established under such conditions.

ANOTHER matter deserves attention. While religious freedom is a basic principle in Israel's draft constitution and is generally accepted so that Moslem and Christian groups today have complete freedom to carry on their work, it is not clear how this principle applies to various groups within Judaism. Israel is following the old Turkish law whereby the various religious communities—Christian, Moslem and Jewish—are responsible for their own problems. They have their own religious courts and handle such matters as marriage and divorce. In Israel the Jewish religious group is dominantly, in fact almost exclusively, orthodox. Therefore, orthodoxy is in a position to dominate its religious courts and to make the rise of some liberal form of Judaism extremely difficult. This situation provoked a challenge to the government of Israel from Dr. Abraham J. Feldman, of Hartford, Connecticut, when he addressed the Convention of Reformed Rabbis in Bretton Woods on June 23, 1949. He charged the government with a refusal "to give religious freedom to the liberal Jewish communities in Israel" and maintained that liberal rabbis "have no standing before the rabbinical courts."

(*Continued on page* 31)

Medical Work In Bolenge

Hindered by Superstition and Shortage of Doctors

By GEORGIA BATEMAN*

IT would seem that obstetrical work in Congo should not present different difficulties from those found elsewhere. When, however, one knows that there is no doctor and that the nurses have to combat the many superstitions of the natives, obstetrical work in this land is different.

While some of the superstitions and taboos are not harmful, others are. Each locality has its own special customs. In Bolenge, for example, there are, supposedly, so many evil spirits around to harm the mother or the child that from the beginning of pregnancy until the child is several months old the mother must give special attention to what she eats or drinks, and to what she does. Each woman has a special food that she must deny herself. For some it may be bananas, or meat of certain animals, or certain fish. All pregnant women, and their husbands, must not eat the meat of a leopard. One of our young students said he was not afraid to eat it and he did. His wife thought otherwise and claimed he was trying to kill her baby. She ran off to her father and mother, and it took much persuasion on our part to get her back. They now have a lovely baby.

One night about three in the morning, I heard the sentry, or watchman, call, "Am I not the sentry? Am I not the sentry?" I said, "Yes, you are the sentry." But that did not satisfy him and I had to go out and prove it. There I found the yard full of fathers and mothers from the hospital. The sentry had gone to the hospital to see that everything was all right. Just as he arrived one of the new mothers stepped out into the yard. She knew that he was an evil spirit and had come to take away her baby. Everyone went out to kill him. It took a lot of talking on his part to get them to come to my house so that I could save his life by agreeing that he was the sentry. He is a small man and had his head and legs wrapped in rags to keep away the mosquitos. He wore a long coat, carried a knife and spear, and a music box which he plays to keep himself company. No wonder they thought he looked like an evil spirit!

When the baby is born and everything is all right, someone runs down the road crying out "She lives! She lives!" If it is the husband he may say "I live! I live!" So many women die in childbirth that when one lives the family wants everyone to know that this woman is still alive. If the baby dies (and the percentage is very high), the father and often the mother must bury the baby. One day I heard a woman crying "I can't do it!" I asked what it was she couldn't do. She said, "I just can't go out and see my baby buried." Of course I agreed with her. If a baby dies at home it is buried in the backyard under a banana tree of the large native type called plantains. According to their belief, when the plantain has fruit the couple will be able to have another child.

As the women and their husbands begin to realize the advantages of hospital care, our obstetrical work grows. When I came to Congo twenty years ago, I averaged four or five cases a year. They were usually complicated cases. During the past five months I have averaged ten cases a month. They often come from the villages and stay with relatives or at the hospital for the last two months. Formerly, only about a third of the women who came for prenatal care would return for hospitalization. Now about half of them return.

I have a Bolenge woman who helps me with my women's work. She has lived here all her life and has learned about the white people's ways. With her Christian character she is a great strength in helping the women to overcome some of their fears, and to do away with their charms and taboos. She has helped me for the past eight years and I hope to have her for many more.

The birthrate here is not as high as people often believe, due to diseases and lack of proper food. We have a few families with four or five living children, and a few with eight or ten, but the majority have no children. That brings the average very low. The population here is on the decrease.

"What about twins and triplets?" Formerly, they were killed or at least only one was permitted to live. The third baby of triplets was never permitted to live. Now, with the government forbidding the killing of twins, and as a result of Christian teaching, the babies are permitted to live. I have not had the privilege of delivering triplets, but I have four or six cases of twins every year. Twins here have a common set of names regardless of sex.

The mother of twins has a small kettle drum which she beats until late every night until the babies are old enough to walk. Some beat the drum all night. All the relatives and any other set of twins in the locality where the new twins are born must wear two palm fronds around their necks, and paint sets of white marks on face and chest.

Our equipment is too meagre. The delivery room is without lights and water. When Bolenge gets a new light plant, that will be a great help—much better than the ordinary smoky lanterns. Our water is carried in a pitcher or bucket. In our maternity ward we have seven metal frames with board mattresses and springs, grass mats for sheets, and rubber sheets.

We are not equipped to do the cooking for our patients so every patient has her care-taker—the husband, mother or other near relative. Our kitchens are just sheds with no equipment. All the kettles, dishes, water buckets and other items are hidden under the beds. At night there are seven or more beds spread on the floor for the care-takers. A smoky lantern is placed inside each mosquito net so that they can keep an eye on the new baby. It is discouraging but we cannot make over these people's customs in a day.

As I go into the ward, I often find hidden charms over the door. We try to teach these people to trust in God's love and protection rather than to believe in evil spirits which try to destroy, but it is a long slow process.

Strips of palm fronds across chests and white marks on faces indicate twins or relatives of twins.

*Miss Bateman is a registered nurse serving as a Disciples of Christ missionary in Bolenge, Belgian Congo.

Church Union Conference Plans Ahead

DELEGATES from national conventions, assemblies or conferences of eight Protestant churches in the United States, meeting in Greenwich, Connecticut, December 14-16, voted to organize themselves into a continuing conference to seek after church union. Bishop Ivan Lee Holt of the Methodist Church was named chairman of the organization which is to be known as the Conference on Church Union. Dr. Gaines M. Cook was named to the executive committee of the Conference which will plan for the future work.

The Greenwich meeting originated out of 1946 proposals by Congregational Christians and Disciples of Christ that the Federal Council of Churches sponsor a conference to which churches would send delegates to discuss organic union. When the Federal Council found that the response to such a call was not general, it was agreed that plans for Greenwich be made by representatives of the interested churches under the temporary chairmanship of Dr. Douglas Horton.

In addition to the executive committee, a special drafting committee was authorized at Greenwich and was assigned responsibility for bringing to future meetings of the Conference possible plans for union. A. Dale Fiers of Cleveland and C. C. Morrison of Chicago were named to this committee.

It should be noted also that the way was left open for other churches to cooperate as they desire. At present the denominations represented are the Methodist Church, Presbyterian Church in the U. S. A., Congregational Christian Churches, Evangelical and Reformed Church, Disciples of Christ, Moravian Church (Northern Province), African Methodist Episcopal Zion Church, and Colored Methodist Episcopal Church.

The conference gave endorsement to no plan, feeling that this is something which must be worked out over a lengthy period of time. It did instruct the committee to pay careful attention to such church union proposals as that of Dr. E. Stanley Jones and that presented in outline form by Dr. Morrison.

Dr. Jones proposes a federal union of denominations similar to the federal union of states. Under this plan, the denominations would retain their differences while being part of a United Church.

Dr. Morrison's proposal outlined to the conference envisages a united Protestant church on four levels—the local church, the diocese or association, the regional synod, and the national federation of synods.

Instructions for proceeding with a plan for a United Church were presented in a "Statement to the Churches," drafted by the conference. It urged that the plan be drawn up as soon as possible and be presented at a meeting to be held "not later than the early months of 1951."

To guide those drafting the plan, the conference said its goal was "organic union, fellowship, and organization of the church which will enable it to act as one body."

Urging full support for the various movements of church cooperation, the conference said the experience gained by Protestants in such bodies as the Federal Council of Churches, World Council of Churches, and the proposed National Council of the Churches of Christ in the U. S. A., would create an "atmosphere" favorable to a United Church.

The statement expressed the belief that the National Council "if given wholehearted support, would bring about a new and higher level of cooperation."

Among those present at the Greenwich Conference were six delegates named by the International Convention of Disciples of Christ at its Cincinnati meeting. These were Geo. Walker Buckner, Jr., Gaines M. Cook, A. Dale Fiers, Roy G. Ross, R. B. Montgomery, C. C. Morrison.

From the Heart of a Missionary's Mother

Shortly after the commissioning of a young Disciple missionary couple, the young woman's mother wrote the following letter to The United Christian Missionary Society. The letter has been shortened somewhat for publication, but otherwise edited only enough to hide the names of the people involved.

For a long time I have wanted to write expressing to the staff at Missions Building, to The United Christian Missionary Society and all its smaller societies our appreciation for the wise counsel and the words of encouragement that have meant so much to my daughter and her husband during their preparation for mission work. There have been times when, without the U.C.M.S. they would have had to drop out of school and work for a long time and so delay their going to the field.

Until the night of their commissioning, I had always had to contend with the great grief of losing my only daughter. In fact, I had never really become reconciled to letting her go. But that night as I sat and watched, heard her commission read, heard her response, the whole thing became clear. I was no longer sad, but gloriously happy. Her husband's mother sat beside me, and although we had wept together on other occasions, neither of us shed tears then, and in my heart I know she felt as I did.

Our children left this morning for their mission field and I have spent the day straightening up. I put my daughter's pink dress away and four silver dollars given her as a wedding present, rescued her brown house slippers from the waste basket, found her toothbrush and locket which she had forgotten—and cried myself a bucketful of tears.

Then I gave myself a shaking and remembered that since so many of our young people have gone away there are vacant spots in our Sunday school for pianists, went downtown and took a music lesson.

All People's Church Holds Appreciation Day

In preparation for Appreciation Day, November 6, a letter was mailed to members of the All People's Christian Church and Sunday school in which it was said that "Some people never get thanks. Hour after hour, day after day, they are working for others . . . for their betterment, comfort, enjoyment or their safety."

The letter continued to say that these things are taken for granted and that these people who work so faithfully do not think of getting praises or even recognition for what they do. To let them know that they are appreciated, the members were asked to write notes or letters and to bring them to church on Sunday and placed in a box for a service of dedication.

Between 250 and 300 letters were written in answer to this request. They came from people of all ages. The Elks and Lions clubs were interested in the service. Some of the people who attended church services November 6 had never sat in church services before. The letters were directed to parents, friends, teachers, or leaders.

Later in the month, All People's held a Thanksgiving Family Festival. Every child had to have a parent with him in order to get into the party. There were 28 parents from 23 families, 40 children, 16 teachers, and 5 other guests. This was the largest attendance of parents at any church-school activity. Most of them were parents who do not usually attend.

Religion in Israel

(*Continued from page* 29)

Obviously, a nation coming into being after an eclipse of 1900 years cannot be expected to have, within the first year of its rebirth, the precedents required to resolve such problems. A number of years may be required to develop a formula defining the relationship between synagogue and state, and between orthodoxy and other Jewish religious groups.

While it is reasonable from the point of view of Reform Judaism to warn against theocratic tendencies in Israel, it is important for Christians to recognize that a theocracy has not been established and it is not at all likely that one will be established even within the framework of Judaism as long as religious freedom is an accepted human right in Israel.

It would be inconsistent, indeed, for that spirit which grants freedom of worship to Moslems and Christians to be denied Jews who might wish to follow a liberal form of Judaism. Therefore, any tendencies in that direction are, I feel, not likely long to prevail.

Israel is neither a theocracy nor a nation without God. It is a nation with strong spiritual foundations.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Lynchburg College
Lynchburg, Virginia

THE Thomas Gibson Hobbs Memorial Awards were made on Homecoming Day, December 3, when approximately 190 alumni returned to the campus. Each year the college recognizes not more than three alumni who have made outstanding contributions to human life, and who have achieved those qualities that bring credit to their Alma Mater and praise from their fellow alumni. Dr. John A. Tate, Dean Fred Helsabeck, and Joseph M. Smith were the recipients of the awards this year.

The alumni honored Dr. Tate because of his achievement as a minister, a state secretary, a leader in the field of higher education, and for his record of leadership in national affairs of the Disciples of Christ. Dean Fred Helsabeck's contribution to public education in Virginia, his church, and to Lynchburg College won for him the recognition of his fellow alumni. Joseph Smith's service as a pastor and as a missionary in China have earned for him the gratitude of his Alma Mater, the church, and his fellow alumni.

Ten students have been selected for *Who's Who Among Students in American Universities and Colleges* for 1949-50. Mildred Ellen Bowers, Walter Calhoun, Walter Bernall Clay, Boyd Dickerson Combs, William Johnson Huggins, Forrest Brent Sandridge, Jessamine White Shumate, Emma Jean Elswick, Frederick C. Evans, Jr., and Richard Snavely, in accordance with the national basis of recognition, were chosen in consideration of the student's scholarship, leadership, participation in educational and extra-curricular activities, citizenship and service, and promise of future usefulness.

Bethany College
Bethany, West Virginia

The Ministerial Association of Bethany College recently sponsored Open House at the historic Campbell Mansion. Eight of the ministerial students, under the leadership of Dr. Irvin Green, served as guides to point out the highlights of the mansion where Alexander Campbell lived and conducted his famous school.

The second edition of the widely-used textbook, *General Biology*, written by Dr. Bernal R. Weimer, dean of the faculty and professor of biology, and Dr. Perry Strausbaugh of West Virginia University, is meeting with even greater success than the first edition. It has been adopted as a basic text by many of the nation's leading colleges and universities.

Dr. Weimer is the author, also, of *Nature Smiles in Verse*, a book of humor, and is a columnist for *BIOS* magazine, national publication of the honorary biology fraternity, Beta Beta Beta.

Midway Junior College
Midway, Kentucky

The announcement of the accreditation of the Midway Junior College by the Southern Association of Colleges and Secondary Schools has been received. President Lewis A. Piper attended the meeting of the Association held recently in Houston, Texas.

When the centennial program was launched at Midway four years ago, one of the main objectives was the accreditation by the Southern Association. This marks the real climax of the one hundred years of work at the Kentucky school for orphans.

Phillips University
Enid, Oklahoma

The annual Oklahoma Christian Ministers' Institute was held on the Phillips University campus, January 2-5. Three notable speakers were brought for the event. Dr. Roger T. Nooe, minister of the Vine Street Christian Church, Nashville, Tenn.; Dr. Clovis G. Chappell, minister of the First Methodist Church, Charlotte, N. C.; and Mrs. H. B. Marx, Muncie, Ind., formerly an executive secretary of The United Christian Missionary Society. Mrs. Marx was guest speaker at the ministers' wives meetings, and also addressed the entire Institute.

Programs preceding the Christmas vacation included the thirty-first annual reading of Dickens' "A Christmas Carol," by Earl W. Oberg, professor of drama. The Phillips' chorus of fifty voices provided the last chapel program before the holidays in which they gave the story of Christmas in song.

Christian College
Columbia, Missouri

Alumni, friends and former teachers were saddened by the death on November 28 of Mrs. Marion W. Hertig, the oldest staff member in point of seniority as well as age. Mrs. Hertig had been associated with Christian College since 1911, and before that time had been on the faculty of the University of Missouri.

At Christian, Mrs. Hertig was first a teacher of English for many years, and later became alumnae secretary, in which capacity she kept in contact with hundreds of former students. She contributed not only her physical energy, but also her money which helped at one time to furnish and equip the college dining room.

Memorial services were in the college chapel, led by President J. C. Miller; members of the staff who had been associated with Mrs. Hertig took part in the service.

R. A. Miller, business manager and secretary of the college board, was recently honored as the "outstanding citizen of Columbia for 1949" by the local Cosmopolitan club, civic leaders and Columbia citizens. Mr. Miller has been business manager of the college since 1935, and has devoted a large portion of his time to the promotion of worthy civic, religious and educational activities.

Jarvis Christian College
Hawkins, Texas

Recent faculty appointments include the following: L. R. Bell, music; William Pender, education; Harry Clark, sociology; Ruth Breeding, home economics; Sadie Bell (part-time), home economics and library.

American Education Week, November 6-12, brought to the campus President R. W. Puryear, Butler College, Tyler, Texas. United Nations Week was also observed in November, with panel discussion participated in by faculty and students.

Two students serve on each faculty committee. One senior and one junior student were selected by their representative classes with Student Council approval. This step is just one in making student participation functional.

The Jarvis College Choir, under the direction of L. R. Bell, has appeared before church and civic groups during recent months.

The Disciples Divinity House
Chicago, Illinois

The Disciples Divinity House announces that for the academic year, 1950-51, seven scholarships will be awarded to new applicants. These scholarships, valued at approximately $1,000 per annum, are available to young men, recent college graduates, who seek to prepare themselves for the ministry among churches of Disciples of Christ. In the event of satisfactory academic work, the scholarships will be extended through a three-year period during which the student will work for the Bachelor of Divinity degree under the Federated Theological Faculty of the University of Chicago.

Awards are made by the scholarship committee of the Disciples House on the basis of academic ability and personal promise for an effective ministry. Entrance examinations of the University of Chicago must be taken before the student is admitted.

Culver-Stockton College
Canton, Missouri

A recent meeting of the board of trustees of Culver-Stockton College was attended by its oldest member, E. N. Cason, Canton, Missouri, who is eighty-six years of age. Mr. Cason, retired head of the old Canton Planing Mill, has been an active member of the Culver-Stockton Board since 1900. One of the buildings on the campus, Cason Hall, a home for thirty young women, is named in his honor.

The board includes six other men who have seen at least twenty years of service in that group: Arthur N. Lindsey, Clinton, Missouri; George L. Peters, Pasadena, California; Robert L. Lund, St. Louis; F. L. Black, Kansas City; Jesse W. Barrett, St. Louis; and J. O. Body, Keokuk, Iowa, chairman of the board.

Texas Christian University
Fort Worth, Texas

Prof. Kirtley F. Mather, head of the department of geology and geography at Harvard University, was a guest speaker on the campus in December. Under the auspices of the Southwest Regional Council of the Student Christian Association, he spoke on "Religion in Higher Education" and "Science and Education in the Modern World." These two appearances in the Texas Christian Little Theatre were attended by Student Christian Association leaders from campuses throughout Texas as well as by TCU students and faculty members.

Rabbi Harvey E. Wessel, one of Texas' leading rabbis and a well-known champion of better Jewish-Christian relations, was a recent campus speaker. He was sponsored by the Jewish Chautauqua Society.

The Texas Council of Church-Related Colleges heard a discussion of the contribution of Disciples of Christ to education in Texas at the group's recent annual meeting. Dr. Colby D. Hall, former dean of Texas Christian and Brite College of the Bible, and professor of theology at Brite, was the speaker.

Sons and Daughters of Missionaries Now at Hiram

Eight members of the student body at Hiram College, Hiram, Ohio, are children of missionaries of the Disciples of Christ. Front row, left to right, Lauretta Baker (Dr. and Mrs. Donald Baker, Africa), Peggy Smythe (Dr. and Mrs. Lewis Smythe, China), Helen Hill (Mr. and Mrs. T. N. Hill, India), Shirley Smith (Mr. and Mrs. Everton B. Smith, Africa);

Back row, Roger Reynolds (Mr. and Mrs. Herman Reynolds, India), Robert S. Bates (Dr. and Mrs. Searle Bates, China), Robert Duncan (Mr. and Mrs. Marion H. Duncan, Japan). Bryce Smith (Mr. and Mrs. Everton B. Smith, Africa), was not present when this picture was taken.

Student-Faculty Committees at Phillips University

At Phillips in Enid, Oklahoma, students serve alongside professors on important faculty committees. As voting members, they help decide matters of discipline, help choose and schedule campus programs, and help share the curriculum of the whole university. Those shown above are selecting programs for the year's lecture-concert guest series.

Students were first put on the Discipline Committee in 1938. This year, a student is even serving as chairman of a sub-committee of the curriculum committee. Faculty members and students like the idea. They agree that the arrangement encourages the democratic process and makes the student feel that he has a real part in shaping the university. It brings about better understanding of faculty-student problems and yields more intelligent decisions when all viewpoints are represented. It is a valuable education device for showing the student how to meet adult problems in an adult fashion.

Atlantic Christian College
Wilson, North Carolina

The ground-breaking ceremony for the new C. L. Hardy Library on the Atlantic Christian College campus was held December 14. This improvement has been made possible by a gift of $105,000 from Mr. Hardy, Maury, North Carolina, a long-time friend and supporter of the college.

Music was furnished by the Glee Club, and short addresses were made by J. M. Waters, endowment secretary and business manager, and by Dr. Cecil A. Jarman, acting president. The prayer of dedication was given by H. G. Haney, minister of the First Christian Church, Greenville. The program closed with the breaking of the ground by Mr. Hardy.

The new $400,000 girls' dormitory is ready for occupancy at the beginning of the second semester. Constructed of brick with limestone trim, it is of Georgian architecture.

William Woods College
Fulton, Missouri

Twenty-six students, accompanied by President and Mrs. Harlie L. Smith, will leave Fulton on Saturday, February 18, for a trip by air to Miami, Nassau, Havana, and Tampa. These trips are a part of the regular program of the college, and are participated in each year by two dozen or more students.

A representative of the British government will appear on the campus early in February in connection with the second in a series of forums conducted each year. The February forum will deal with E.R.P. from the standpoint of recipient nations.

THE work of women's councils, women's missionary societies, guilds and ladies' aid societies of the Disciples of Christ is being simplified in organization and program and will take the name of Christian Women's Fellowship. As a part of this reorganization the staff of the department of missionary organizations of The United Christian Missionary Society is meeting Jan. 29-Feb. 4 with five state leaders of women's missionary groups to write organizational manuals and to plan other materials of the same nature. The five women are Mrs. Bessie Hart, Fort Worth, Tex.; Mrs. Russell C. Putnam, Cleveland, Ohio; Mrs. A. B. McGlothlan, St. Joseph, Mo.; Miss Agnes Henderson, Enid, Okla.; and Miss Margaret Edwards, Phillips University, Enid.

W. J. McGill died at his home in Shelbyville, Tenn., on December 7. He was a former member of the board of trustees of The United Christian Missionary Society. Mrs. McGill's death in May was reported in WORLD CALL during the summer. Mr. McGill is survived by his daughter, Mrs. Gentry Shelton of Lexington, Ky.

University Christian Church, Austin, Texas, has enlarged the chapel of the Disciple Bible Chair there to a sanctuary seating about 200 people. This four-year-old church works closely with Bible Chair and with Disciple students enrolled at the University of Texas (there are 815 Disciple students there this year), and has built an attractive three-bedroom residence for Dr. Paul Wassenich, director of the Bible Chair, and uses the old residence for a church school. Plans are for the church to use the enlarged chapel for its services until a larger church can be built on the same property.

Gilbert Peery, secretary-director for Mississippi, has resigned, effective April 1, to return to pastoral work. He has held his present position since 1936.

Phil Runner, director of religious education for the Rocky Mountain Area (Colorado, Wyoming and New Mexico), has resigned, effective February 1, to become administrative minister of First Christian Church, Lubboch, Texas (minister, Trevis White). He has served the Rocky Mountain Area post for two and a half years.

W. H. Holverson, director of religious education in Nebraska since May 1948, has resigned to become pastor of the Bethany Christian Church, Lincoln, Nebraska. His resignation was effective January 1.

Lauren West, director of religious education for Northern California, resigned, effective January 1, to join the staff of First Christian Church, Little Rock, Arkansas. He had held the former position since 1947.

The will of Mrs. Frances May Hughes, Bucklin, Missouri, gave $1000 each to Culver-Stockton College, and William Woods College, and the National Benevolent Association. Culver-Stockton and William Woods are both Disciple colleges. Mrs. Hughes was an active member of the Christian Church at Bucklin.

The Rev. S. Selvaretnam of the United Church of South India and the head of a monastery devoted to the care and education of boys in his native city of Colombo, Ceylon, visited the Missions Building in Indianapolis early in December.

Miss Elma Irelan, retired missionary to Mexico, is now making her home at Harwood Hall, the Juliette Fowler Homes, Dallas, Texas. She has been living in Brownsville, Texas, since her retirement in early 1946.

Mrs. P. J. Griffin, Jr., is the new student worker for the First Christian Church at Murray, Ky. Mrs. Griffin will direct work with students of Murray State Teachers College. She is a native of Paducah and has studied at Chicago.

Disciple Christian Education Directors will meet in Columbus, February 10-12, preceding the International Council of Religious Education sessions which meet there February 12-14. The theme of the meeting has been announced as "What Does Our Task Require?"

The meetings will anticipate the I. C. R. E. Directors' Workshop to be held at Lake Geneva, Wisc., July 23-29, 1950. Gentry Shelton of Lexington, Ky., will serve as dean for the third consecutive year.

Daniel B. Craig of McCredie, Mo., has become director of student work for First Christian Church, Fulton, Mo., where he will have charge of a program for the Disciple students of William Woods College and Westminster College. William Woods is a women's college affiliated with the Disciples of Christ; Westminster, a men's college, is a Presbyterian institution in which some 50 Disciple students are enrolled.

Miss Ada L. Forster of Fortuna, Calif., has announced her retirement after 42 years in the ministry. For 17 years she worked with the Christian Women's Board of Missions and The United Christian Missionary Society, serving for five years as executive secretary of the State Boards of Minnesota and the Dakotas. Miss Forster has also been active in interdenominational activities. She has had pastorates in Minnesota, Wisconsin and California. She was reared in England.

Miss Glen Harter was married on January 1, 1950, to H. W. Archer of Dunkirk, Indiana. She is superintendent of the Emily E. Flinn Home at Marion, Indiana, and will continue in that position.

Miss Glenda Sawyer and Dr. Keene Watson were married on December 27 at McPherson, Kansas. Both are in school at Kennedy School of Missions, Hartford, Conn., and will go as missionaries to the Belgian Congo next summer.

Miss Lillian Kruse was married during the Christmas holidays to Lynn Keyes at West Henrietta, N. Y. They are studying in preparation for missionary work in the Philippines.

Miss Betsy Bowen and Ben Hobgood were married December 27 in Chicago. They are preparing to go as missionaries to the Belgian Congo. Mrs. Hobgood is the daughter of Dr. and Mrs. Kenneth Bowen of Chicago. Mr. Hobgood's parents are Mr. and Mrs. H. C. Hobgood, senior missionaries of The United Christian Missionary Society in the Congo.

Missionary Register

Arriving from the Field:

Mrs. Esther Snipes and Mrs. Virginia Clarke returned to the United States from Africa in December for regular furlough.

Miss Hallie Lemon will return to this country from Argentina in February for furlough.

Miss Hallie Strange arrived from Mexico in December for furlough.

Departing for the Field:

Mr. and Mrs. Raymond Mills plan to leave for Paraguay in February. They have just completed a furlough.

Women and WORLD HIGHWAYS

Ecumenical Register of Church Women

By EDITH L. GRONER*

WHAT is this strange new "Register" of which we hear? It is a challenge to Christian women to stand and be counted for the great Church of Jesus Christ, with an out-pouring of faith and prayer that as we move together into the new opportunities open to us in the National Council of Churches we may come in confidence and united strength.

The Idea is Born

The idea was born on the last day of the national board meetings of the United Council of Church Women at Los Angeles. At each of the previous sessions, concern for the way in which we might carry our responsibilities into our enlarged realm was expressed. Questions were asked about who our "ten million" members were. Had they ever been counted? Was the figure too large or too small? Eventually Mrs. T. O. Wedel (Washington, D.C.) expressed the idea that we might list a million women at least; and that each of them by paying only a dollar would provide a secure financial backing for the women's work as women became partners in the National Council of Churches.

The suggestion came to the board at its final session on Friday morning. Everyone seemed stunned for a moment, and then there was an outburst as all tried to speak at once. Mrs. Sibley called for order, and bit by bit a motion was hammered out—that in rejoicing for the forward movement we are making toward Christian unity, and in thanksgiving for the ever-increasing and effective place of women in the church, we should begin at once to register a million women of like faith, with the 1950 Assembly at Cincinnati as the culmination point. Mrs. Harry B. Brown (Wichita, Kansas), said: "Why can't we start now?" She came down to the front table, waving a dollar bill. Her challenge brought instant response and every woman there pressed forward to put her name on the list and to give her dollar.

Plans for Register under Way

As things have settled down a bit from that startling and unexpected beginning, the plans are really taking shape. Mrs. B. Wallace Hamilton, chairman of the committee appointed by Mrs. Sibley, is eager to keep the committee in the spirit of that meeting. First of all, it is women we are concerned about—how many women of the Protestant faith (as distinct from the Catholic and Jewish faiths) are there who care enough to sign their names and contribute a dollar? Second, how can we conserve and develop the interests and abilities of women in the church through the channels to be provided in the National Council of Churches?

The plan for carrying through this tremendous project is to work through state presidents or their appointed representatives. Specially designed envelopes will be provided for each individual woman to make her commitment, so arranged that she may keep the copy of the prayer Mrs. Sibley has written especially for this high occasion. At the National Biennial Assembly to be held in Cincinnati, November 13-16, 1950, a ceremonial of joyous dedication of our work will be celebrated, as the states bring in their final report.

Program to be Expanded

"And now concerning the collection"—what will we do with the money? Use it for projects we have hoped to develop: more leadership and help for all the states so councils may increase and grow in usefulness; enlarge the sphere of women in the church; promote an ever-growing understanding of the Ecumenical Church and be ready for the unexpected opportunities that will arise under God's guidance as we work together in our new unity.

REMEMBER the World Day of Prayer, February 24, 1950. This day when Christian women around the world join in prayer for the Christian movement and its concerns should have a place in the calendar of every Disciple woman. An article on another page in this issue tells of the observance and its results in meeting material and spiritual needs.

*Associate Executive and Finance Secretary, The United Council of Church Women.

"The Lord is My Light and My Salvation"
Helen Payne Seashore and Rosa Page Welch lift their voices in song in the 75th Anniversary of the Christian Woman's Board of Missions. Mrs. Seashore is the daughter of Wallace and Ellie K. Payne, both officially connected with the C.W.B.M. Mrs. Welch is a graduate of Southern Christian Institute, long managed and supported by the C.W.B.M.

Afterthoughts

I packed my "Pieces for Peace" package last night. The cloth, new and beautiful; the thread, several shades of it; the needles with big eyes, so that even the weak of vision may be able to thread them; the scissors bright and shining, were all wrapped according to specification in the large square of blue denim, to be used for patches on work clothes for the men.

"Pieces for Peace," I said out loud, and then stopped to ponder over the words. No mere pieces of new cloth can or will bring peace to our world, that I know. Yet, the little boy's lunch was taken years ago, and in the hands of the Master it fed thousands. If by some alchemy of God each woman who sends a package to the wartorn countries could become—in her person—a Piece for Peace—a small revolution would be launched in our world.

Sitting there in the silence, I placed my bundle into His hands. I gave it trustingly as did the small boy his lunch. I prayed for her who would open the package, asking that it would be to her more than cloth, scissors, and thread. That it might be a personal note, in a language which she could understand. That she might read, "I, your neighbor across the sea, am thinking of you this day. I am praying for you. If you do not know our Heavenly Father, I want you to know him. It is because of his love manifested in his Son that I am doing this even so small a thing. His love, binding together the hearts of all who love him, is our only hope for peace." So I prayed for her—my unseen neighbor. Then I added another prayer for myself:

"Lord, *make me* an instrument of Thy peace. Amen."

—MATSU W. CRAWFORD, *Sparta, Ga.*,
in *The Church Woman*

For Adult Missionary Groups

Theme: Japan

March

In Pace with the Times

Mr. and Mrs. Kenneth Hendricks, now on furlough from Japan, went out to the field for the first time when Japan was struggling to keep in pace with the times. Mrs. Hendricks recently was asked what seemed to her the major difference between her life in Japan today and her life in the years when she first went out. Her reply was to tell of the experience of the woman who handles the foreign missionary mail in Tokyo. In the autumn of 1949 she remarked to Mrs. Hendricks: "What opportunities we are having today! I know of one place—just two and a half hours from Tokyo—where sixty policemen are asking for a Bible class." Mrs. Hendricks said to her inquiring friend: "There is the answer to your question about changes. Imagine! In a country where in the early decades of this century policemen clopped clopped up to missionary doors in definitely officious style to ply numerous questions, tiresomely detailed, all in the line of duty but so apparently of no genuine use; now the police are a friendly group. All over Japan they are approaching missionaries with sincere inquiries about Christianity. Many of them are enrolled in Bible classes already." Mrs. Hendricks says that this is one of the most marked differences between the present time and former years. Now is the time for Christians to keep pace with their opportunities.

Grand Openings

We are far enough along in our Japan study that we should be looking for some special ways in which to make contacts with the people about whom we are studying. Our best contribution is always the steady and on-going support of the work, and no group should divert its finances from that end. But there are many ways of expressing personal interest—love gifts that are over and above regular growing giving, to missionaries and the Japanese. The March World Call will bring the missionary roster up-to-date. Here are some things to note: Any personal mail to missionaries, whether first class or otherwise, should be addressed with the name of the missionary, followed by "Tokyo Foreign Missionary Mail, APO 500, in care of Postmaster, San Francisco, California." Note carefully that missionaries' personal mail is to be addressed in that way. Relief packages are handled differently.

Relief packages should be addressed to Joshi Sei Gakuin, 353 Nakazato Cho, Kita Ku, Tokyo. Do not mail them direct to the missionary. The missionaries help with the "grand openings" when a few relief packages have accumulated. Then follows a busy time distributing the contents of the packages, and some busy hours acknowledging them. That acknowledgment does not mean long personal letters. Our few missionaries have not the time for those.

What should go into relief packages? A variety of things such as the drugs that a careful housewife would have in her medicine cabinet—mentholatum, vitamins of all kinds, aspirin, band-aids. Other desirable things are leather or composition half soles for shoes and brown and black shoe polish in paste form. Soap is ever welcome but not more than twenty-five cakes to a package. In the food line dried soups, dried milk, dried puddings, are most acceptable.

Things to Remember

In sending packages to Japan here are some things to remember: Packages are not to exceed twenty-two pounds. Be sure the package is very well wrapped. Don't trust a mere carton. Wrap it with strong paper, tie it with heavy cord. Put the name of the sender and addressee on both the tag and the package itself. If you send such things as soda and sugar, wrap and tie them separately so they will not be distributed throughout the package.

Worship Service

The worship service to accompany this month's study is *Thy Kingdom Come, O God*—"My kingdom is not of this world." It is found on another page of this issue of World Call. Watch World Call for articles and news items about Japan. Do not miss anything that will enrich your study.

We need another admonition. That is not to forget Japan in daily thoughts and prayers. As the Japanese try to recover their equilibrium and adjust themselves to a whole new set of values and relationships, Protestant Christianity has much to offer but missionaries are few and the Japanese church itself understaffed. Leadership must be strengthened in the church of Japan.

Girls in the school of Miss Michi Kawai in Japan busy in a class in flower arrangement. Their teacher, Mrs. Taira, is one of the ablest representatives of the Ohara school of flower arrangement. She was the teacher of Miss Jessie Trout during her last term of service in Japan. Miss Trout recently received certificates for the work done at that time.

Be 1950

THE trunk and branches may be 1949. Fresh green leaves of 1950 will give the whole tree the appearance of having sprung into being in the new year. The trunk and large branches are the booklets on Japan and the study units in *Fellowship** and *PM Pack* No. 3.*

Leaves you must gather at the time of the study if they are to be fresh and green. You succeed if you put some time and ingenuity into the search for newsbits and stories about happenings in Japan, particularly those related to the Christian movement. As you begin your search, a few pointers are in order.

An important path is the one which leads to WORLD CALL. Each issue appearing in the first six months of 1950 is carrying an article on Japan. One concerns the 1949 international work camps conducted by youth in Japan. Christian youth of Japan will be interpreted by Hal Shorrock. One article describes the contributions of Christian schools. The International Christian University to train leaders of leaders is another article that will interest youth and will supplement sections of study in *Fellowship* and *PM Pack*.

*Vision** will offer articles especially tempered to the interest of the high school age. *Front Rank, The Christian Evangelist,* and *The Christian Century* bring good articles from time to time. You may with profit watch *Newsweek* and *Survey Graphic.* Copies of *National Geographic* may be displayed at your meetings.

Set the ideal of keeping informed on conditions and events in mission lands. Let youth in your group think of a mission unit as a study of the present situation, needs, and opportunities—with as much reference to the past as is necessary to an understanding of the present—which will prepare for a continuing, widening interest through future years.

Be truly 1950 in your study. And make the study point to the future instead of the past.

Missions in CHI RHO Fellowship

Sunday Evening Groups

Many of you will decide to stretch this study, including material from *A New Look at Japan*† and *Which Way Japan?*† The inclusion of slides and one or more films and a review of *Two Swords*† would add much to the interest and necessitate at least four sessions. For suggested plans, description of visual materials, and special help for those who wish to stretch the three sessions into four or five, write for a copy of *Chi Rho Fellowship Studies Japan.*†

"Forward, March!" is the last session on Japan in *PM Pack* No. 3.* If this is your last meeting on Japan, you may wish to feature a final worship. Consider adapting the worship service supplied you in *Chi Rho Fellowship Studies Japan,* perhaps adding material appearing in the worship section of the leaflet. *Disciples of Christ in Japan*† and *Which Way Japan?*† supply interesting supplementary facts for the informational section of this program. Discuss the Christian World Friendship Fund and the progress of your group toward meeting its goal.

I-Tri's

"At School in Japan" is the March program. A variety of stories bring the basic information needed on schools of Japan. You will find these in Session Three of *A New Look at Japan.*† The same booklet offers activity suggestions and a worship service. If you wish to add information about the Disciples of Christ boys' school and girls' school in Tokyo, draw on *Disciples of Christ in Japan.*† Look over the descriptions of films, recreation material, and other sections in *Chi Rho Fellowship Studies Japan.*

Missions in Christian Youth Fellowship

Sunday Evening Groups

"Land of Peace; Battleground of Ideas," second session of Japan in *Fellowship,* invites you to include in your program a review of the novel, *The Seven Stars.*† From *Which Way Japan?* you can use with profit two sections: "Into the Machine Age" and "Learning the Lessons of Democracy." For further suggestions and resource material for this and other sessions, read *Christian Youth Fellowship Studies Japan.*† An excellent sound film for this session would be *Kenji Comes Home.*† Present Christian World Friendship Fund, making clear to the group the relation of study, worship, and giving. Your discussions may be brought by a panel of speakers.

Circles and Hi-Tri's

The Seven Stars would make an excellent book review for your March program. Suggested plans for the sessions are offered you in "A Different Background" section of *Program Suggestions for Youth on Japan,* by Gladys Brumbaugh. "O Word of God Incarnate," appearing in the same booklet, is the worship service prepared for this program.

—MARETA SMOOT

How It Was Done in Indiana

Our hats are off to Indiana's District Two! May its tribe increase! You'll agree when you read what happened in a recent World Fellowship Youth Meet.

After the causes benefiting from this year's Christian World Friendship Fund were ably presented by Wilburn Flinn, district youth representative on the state youth committee, the delegates faced the matter of setting a district goal for 1949-50. A few facts provided the setting for their discussion. A state goal of $4000 had been accepted by the Indiana State Youth Committee, which had suggested that District Two consider a goal of $200. The total 1948-49 giving for causes in CWFF was $34.50!

When the Meet director, Ellis Veale, invited the delegates to express their views on the district goal, a few delegates reported local goals. One not-so-large group from a small church volunteered that its goal is $20. Delegates from some churches requested time out to confer. With each group was at least one adult leader to counsel with youth delegates on the amount of a goal: it must be high enough to challenge and yet one which they could meet.

When time was called and delegate after delegate reported the decision of his group, interest ran high. Up and up went the total of local goals until it reached $205! The $34.50 psychology was a thing of the past.

Other district or county gatherings of youth may find this method of great value in assisting local groups to assume responsibility in supporting the world missionary enterprise of our brotherhood. The fields are white unto the harvest. The missionary study units have relayed the needs of the field to the local group; CWFF is the avenue for giving; the adult leader must challenge the youth to victorious action.

In Iowa

Youth in southeast Iowa held their World Fellowship Youth Meet in Ottumwa. Mrs. Wilma Jaggard, missionary to Africa, was among the faculty. The CWFF offering was $120.90, the largest offering yet reported from any Meet. One hundred twenty youth from twenty-one local churches participated in worship, interest groups, and the viewing of the new color movie, "Fujita, Orphan of Japan." Congratulations to Meet Directors Sherman A. Hanson and Leonard Sammon, and to the state director of religious education, O. Eugene Moore, for their leadership in this very excellent Meet.

—CHARLES C. MILLS

*Order from the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.

†Order from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind.

Echoes from Everywhere

Union Work In Jubbulpore

We have had union meetings from time to time, usually not fully planned, and not largely attended. This one was carefully planned, advertised and a success. It was held in the "Garrison Church," a huge military chapel, built for British soldiers who are no longer here. It holds 1200 and was full. More significant, it was far from the homes of most of our Christians of Jubbulpore. They had to ride in cars, tongas, rickshaws, bicycles, or walk. Yet they did it, in goodly numbers, and in spite of desultory showers through the day.

The service was a bit formal with the local Anglican clergyman, Canon Johnson, conducting the service, assisted by other ordained men of his own church, the Methodist church, our church, and a Syrian clergyman of the Jubbulpore Leonard Theological Seminary teaching staff. We ministers wore robes for the occasion. A procession was led by a robed choir, after the services, outside and around the church. Indian people love processions.

Dr. E. Super, formerly of Garrett Seminary, U.S.A., was the speaker, and was interpreted by Dr. A. Rahim of the Union High School here. Another interesting feature was an address in Hindi by the Rev. Sahayam of the National Missionary Society for which our offering was taken. The society was organized in 1905 in an effort to interest the church of India in evangelizing the country.

Many of our church people receive a real spiritual lift from seeing that we are not so few after all, but part of a larger group, right here in Jubbulpore. Now it seems that such meetings will be arranged often in the future.

—India *Mission News*

Before Breakfast In Congo

Before eight o'clock each morning, I examine new patients and check progress of the old ones, but Tuesday is especially busy as the future mothers come for their weekly checkup that day. It is usually a happy time as well as sometimes a bit trying for there are from six to twelve; sometimes a lazy one who has not followed instructions or treatment must be scolded. Nurse Etoci Louisa gives them a talk on care of babies and expectant mothers. Two women this morning had been careless about their malaria and anemia treatments. One poor soul has a bad heart ailment and would hardly believe me when I told her.

After this group, in walked a young man who had registered at the hospital three days before but who had never answered when called for examination. He had a "beautiful" case of tropical yaws, rarely seen these days. I had another case of it for treatment this same week.

Next was our head teacher's wife with a bad case of tonsilitis. She has three small children so hasn't much time to be sick. She is an ex-dorm girl and a very nice woman.

Next came several babies with colds and malaria. Next Ekila Malis, a woman who was receiving penicilin for a big ulcer. She neglected to receive a dressing for it each day so that the ulcer was still dirty. Then came Ekila Malia, an eight-year-old girl, also a neglected ulcer. Her parents refuse to take any responsibility and she is thin, anemic, dirty and frightened. I signed out the entire family to finish their treatments at the Yayenga rural dispensary. Next came two men and a child for dental care.

When I finally finished, three of the five rural dispensary sentries were waiting with baskets of bottles to be refilled. I did them after breakfast.

—Buena Stober

Students Participate in Administrations

The major change that has occurred at Ginling College, Nanking, China, since the new government came into power in China has been the participation of students in college administration, a development which is new in the management of this college.

"Our aim," Dr. Wu declares, "is to have the students cooperate and participate in the slow process of effecting desirable changes. If we can have a responsible type of student, it is a very sound educational principle to have students understand the task of administration, and it helps secure better cooperation from them."

Christian Love and Care

Physical and spiritual transformations occur in Damoh, India. This particular reference is to Jiwan who was brought to Damoh from a village. He was eight months old. His father, a widower, is unable to care for him. Jiwan arrived in an ordinary basket filled with dirty rags. He had not been bathed for a long time. He was merely skin and bones, had itch and boils, and was too weak to move about.

Mrs. Keith Hall bathed, clothed and fed him. After a few hours he was transferred to the home of a missionary doctor and nurse where he has made most wonderful progress. Upon his arrival at the Rice home he weighed 7 lbs., 3 oz., half as much as did Sarah Anne Rice who was just a little more than half his age.

Jiwan, meaning "life," lay rather lifeless in the clean baby basket and cried a lot the first few days. He has had more than a dozen boils. The first two weeks he gained three pounds. After four weeks in the Rice home he weighed 11 lbs., 10 oz. After six weeks he weighed 13 lbs., 10 oz. Not only in size does he look different, but he sits alone, moves about, lifts up his body, smiles, has a normally bright "look" in his eyes. I notice that he receives the same good care as does the chubby white baby in that family of missionaries.

For two weeks there was another baby with Dr. and Mrs. Rice, a Hindu baby of 15 months which weighed 9 lbs., 4 oz. when he was brought in for care. When I saw him he lay lifeless on the bed. He finally responded to proper care, the dysentary ceased, and his parents have taken him home.

—Ann Mullin

Damoh, C. P., India

Another Unguided Life for India

Mrs. H. M. Reynolds of Pendra Road, India, wrote Miss Leta May Brown, Manager of the Mungeli Girls' Boarding School: "Can you take a girl from here in your boarding?

Miss Brown: No. The mission rule is no children in boarding from villages where there are schools they may attend. You have a good mission school there.

Mrs. Reynolds: But this girl's father is dead and her mother works in the Sanatorium from early morning till late at night. Thus the child has no supervision all day. Can't you make an exception in this case?

Miss Brown: My budget cannot stand another child, except that we could take in one if someone paid her full expenses. We could take her for ten rupees a month.

Mrs. Reynolds: But the mother only gets twenty rupees a month and must feed and clothe herself and several children on that. She could never do it.

Miss Brown: I am truly sorry, but what can I do?

Result: Another unguided life. . . . Another juvenile delinquent.

Assembly of Christian Pastors

Dr. Emil Bruner spoke to a gathering of 1093 pastors from all over Japan at an Assembly of Christian Pastors sponsored by the United Church of Japan. Dr. Bruner told them in no uncertain terms that there could be no hope of a democratic Japan without Christianity becoming a main influence in the land. He said, however, that Christianity and not democracy must be the end since the latter is only one of the fruits of Christianity.

This assembly met in early October. All of the pastors were divided into groups which discussed and reported on the following subjects: (1) The Church, Its Government and Organization; (2) Problems of the World Church; (3) The Devotional Life of the Pastor; (4) The Evangelism of Youth in the Schools; (5) Evangelistic Literature and Audio-visual aids; (6) Rural Evangelism; (7) Specialized Evangelism in Hospitals and Other Such Institutions. They are launching a five-year plan of evangelism.

The meeting reached its climax on Saturday afternoon when both Dr. Kagawa and Dr. Bruner spoke before an overflowing house which has a seating capacity of about five thousand. At this time Dr. Bruner drew a clear picture of the cleav-

age between Christianity and communism.

All of our Disciple pastors were in Tokyo for the meeting. Saturday noon they gathered in the home of Pastor Chiba for a Sukiyaki lunch. All of the men seemed to be very much thrilled with the messages of Dr. Bruner and said that he sounded as if he belonged to the Disciples. They all seem quite certain that the policies of the new United Church will not interfere in the least with the regular practices of our own communion. Sitting on the floor in true Japanese fashion, each pastor told of his work, problems, and hopes.

—JAPAN *Mission News*

Home Industry Does Double Duty

Mrs. Donald T. Rice, missionary in Damoh, India, is directing a very fine industry for our Christian women. She supplies the materials and cuts out animals and jokers, pays the *bais* for making the toys, then undertakes to sell them. This means a lot of extra work for the missionary but is a great boon to the women who really need the money received for their work. It is to the credit of the Christians that not one has yielded to the temptation of making good wages at home working with tobacco.

Unfortunately, the industry of making cheap cigarettes, called *biris,* increases among non-Christians. One of the various harmful results of biri making is that farmers cannot secure the required help when most needed. The government had to make temporary laws which stopped biri making during certain months when workers in the fields are needed; unfortunately, the law applies to villages and not to Damoh.

—ANN MULLIN

Damoh, C.P., India

In Memoriam

Mrs. Ellen Estes, December 11, 1949, Winchester, Ky. Faithful member of the Mt. Zion Christian Church and missionary society.

Mrs. Callie Goodall, October 2, 1949, Mansfield, Pa. Faithful member and worker of the Canoe Camp Church of Christ. Active in the missionary society for many years.

Mrs. Gladys Rampley Garard, October 8, 1949, Carthage, Ill. Active in all phases of the life of her church. A respected businesswoman and interested in civic affairs.

Mrs. Lula Cornelius, September 15, 1949, Noblesville, Ind. Charter member of the Refugee Christian Missionary Society. Outstanding in her sincerity and faithfulness in all departments of the church.

Mrs. Laura Wintizer, October 25, 1949, Harrisburg, Ill. Member of the Harrisburg Christian Church. Age 81.

Mrs. Jeanette Oakes, October 26, 1949, Harrisburg, Ill. Wife of the minister, E. M. Oakes. Brave and uncomplaining in her long illness. Her quiet, efficient work will be missed in church and civic organizations.

Roy Adams, October 31, 1949, Harrisburg, Ill. Chairman of the church board. A true Christian gentleman. The memory of his life is an inspiration to all who knew him.

Miss Jessie Pendleton Spencer, November 10, 1949, Louisa County, Virginia. Writer and leader in religious education. She devoted most of her life to the training of young people in religious work. Educated at Transylvania University, the University of Virginia, and was graduated from the old Lexington Conservatory of Music.

Mrs. Viola Nightenhelser, November 12, 1949, Atlanta, Ind. Charter member of the missionary society. The church was her first love and she served it in many capacities.

Mrs. Ellen Riggs Parsley, November 12, 1949, Stanford, Ky. Superintendent of the Junior Department and member of church choir. Active member of missionary society and, later, the women's council, serving as president since June.

Missionary Worship Service

Theme: Thy Kingdom Come, O God

MARCH

My Kingship Is Not of This World

SOFT MUSIC *(instrumental):* "I Would Be True" *(Christian Worship: A Hymnal,* 361)

CALL TO WORSHIP:

Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.

HYMN: "Creation's Lord, We Give Thee Thanks" *(Christian Worship: A Hymnal,* 492)

SCRIPTURE: Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" *(John 18:33-38)*

PRAYER—O God, who hast promised to be an everlasting Presence among men, graciously go with us and before us, that we may walk with thee and be thy disciples. May thy spirit sink into us, broadening and unfolding our lives into larger proportions. Give us wider horizon and larger liberty. Make duty delightful and service freedom. Make shameful to us every act of sin; let the lure of evil fade from off it, and may the obedient and loyal spirit sway us like a passion. Grant us true fellowship with Jesus Christ, that we may be able to enter deeper and deeper into his life and spirit.*

—SAMUEL H. HOWE

*Source unknown.

SCRIPTURE *(By leader and reader, or if the group uses "Christian Worship: A Hymnal," let the whole group read responsively the Old Testament selection on page 30):*

LEADER: Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

READER: *He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.*

LEADER: He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

READER: *I will meditate in thy precepts and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.*

LEADER: Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

READER: *Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

LEADER: Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

READER: *Create in me a clean heart, O God; and renew a right spirit within me.*

LEADER: Restore unto me the joy of thy salvation.

READER: *And uphold me with thy free spirit.*

(Selections from Psalms 24, 51, 119)

LEADER'S REMARKS: We become so entangled with the everyday duties of our lives that it is difficult for us to see above them. It may be our washing, ironing, cleaning, or cooking. Or maybe our duty lies outside the home—in some business office perhaps. How often are we able to sit down in a quiet place and listen while God speaks to our souls? Jesus constantly went into some quiet or remote place to pray. He needed God's help to carry him through the day's tasks. This communion helped him to know that his kingship was not of this world. We also must pray. Let us do so now in the words of the poet:

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

—EDWIN HATCH

HYMN: "Eternal Ruler of the Ceaseless Round" *(Christian Worship: A Hymnal,* 506)

—MARY C. HUNTER

NOTE: The New Testament Scripture is from **The Revised Standard Version.**

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Book Chat

(*Continued from page* 16)

The persons selected as typical of various aspects of social reform are Sidney and Beatrice Webb, representing the scholar; Walter Rauschenbush, the minister; David E. Lilienthal, the administrator; Mohandas K. Gandhi, the saint; and Albert Schweitzer, the missionary.

MANY series of pre-Easter sermons will be based on Clovis G. Chappell's book of sermons from the Acts called *When the Church Was Young*. Every student of the Scriptures feels the sense of urgency and power in the life of the primitive church. To convey that spirit of New Testament Christianity to our modern church is an important function of Christian preaching. Dr. Chappell is a good preacher, builds up a strong sermon, and many men find his outlines and illustrations of help to their preaching. This is his twenty-sixth volume of published sermons.

FIVE years ago, Lillian Smith, herself a lifelong resident of the South, became famous as the author of a best selling novel called *Strange Fruit*. It was a powerful tract on the race problem. Now she writes a book of essays on the same theme called *Killers Of The Dream*. The dream of our forefathers was for a land of equality and justice, motivated by the Christian ideal and guided by democratic processes. This dream is being killed by our treatment of the Negro. The white man's feeling about the Negro influences the relationships of his home, the practices of his religion, the realities of his politics, and fills him with self-distrust. The contradictions implicit in his attitude create in him a problem of conscience that deteriorates his person and corrupts his social order. The author leans heavily on the Freudian psychology in her analysis of the inner frustrations created by our distorted minds on this question of race. Her book may be justly criticized as being overwritten and a little hysterical in spots, but nevertheless, it is a powerful work based upon some sound insights on the most tragic phase of our American civilization.

Books Mentioned on page 16

MR. JONES, MEET THE MASTER, Sermons and Prayers of Peter Marshall. New York. Fleming H. Revell Co. 190 pp. Price $2.50.

GUIDING CHILDREN IN CHRISTIAN GROWTH by Mary Alice Jones. New York and Nashville. The Abingdon-Cokesbury Press. 160 pp. Price (paper) $1.00.

PERSONALITIES IN SOCIAL REFORM by G. Bromley Oxnam. New York and Nashville. The Abingdon-Cokesbury Press. 176 pp. Price $2.00.

WHEN THE CHURCH WAS YOUNG by Clovis G. Chappell. New York and Nashville. The Abingdon-Cokesbury Press. 184 pp. Price $2.00.

KILLERS OF THE DREAM by Lillian Smith. New York. W. W. Norton & Co. 256 pp. Price $3.00.

Publications Received

TRUSTEES OF CREATION, by William L. Muncy, Jr. Philadelphia. The Judson Press.

I ATTACKED PEARL HARBOR, by Kazuo Sakamaki. Translated by Toru Matsumoto. New York. Association Press. $2.00.

ONE MAN'S TESTIMONY, by Norman Goodall. New York. Harper & Brothers. $1.50.

THE CONSERVATION OF FREEDOM, by Robert L. LaMott. New York. Exposition Press. $3.00.

A VOICE FOR GOD. The Life of Charles E. Fuller, by Wilbur M. Smith. Boston. W. A. Wilde Co. $2.50.

THE BIBLE CRYPTOGRAM BOOK, by Edwin E. Willoughby. Boston. W. A. Wilde Co. 60 cents.

NOTES ON THE MIRACLES OF OUR LORD, by R. C. Trench. Grand Rapids, Mich. Baker Book House. $2.50.

NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Vol. I. Editor-in-Chief Samuel Macauley Jackson. Grand Rapids, Mich. Baker Book House. $4.50.

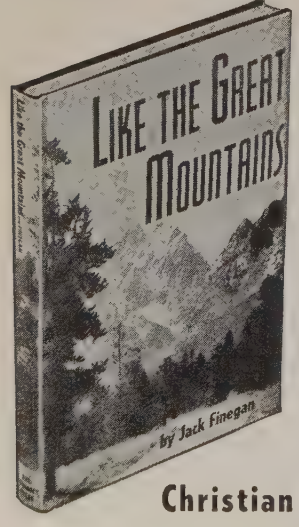
Christian Missionary, A Desirable Commodity

The *New Leader*, a newspaper of India, quoted tributes to the "magnificent social service" missionaries have rendered to India. Since the author, Dr. P. Sitaramayya, president of the Indian National Congress, is a non-Christian, he would not be expected to mention the Message of Jesus as a contribution. In an address he said in part, "The last British soldiers have left the shores of India and most civilians are packing, but the missionary lingers and I hope he will stay for he is a desirable commodity. All the social services one finds in the country now are the handwork of the missionaries. We are beholden to them for the magnificent social service they have rendered us." More important from the point of view of us Christians is the Christ presented.

—ANN MULLIN

Damoh, C.P., India

New Religious Essays for Youth



Like the Great Mountains

by Jack Finegan

Eighteen brief and dynamic religious essays for high school and college-age young people. Supersonic planes, the atom bomb, archaeology, botany, forces of nature, painting, music, poetry and astronomy are used as illustrations while pointing out principles of Christian living.

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Hunting in the Congo

ABOUT four o'clock one afternoon, I was on my way home from the Wema hospital when a native from the Mission came running up to me to say that a hippo was trapped in a hole across the river. I was ready to go hunting right away, as was Claylon Weeks.

On the way to the beach we came upon the State Agent who told us that it is against the law to kill a hippo in the area, and that the penalty for doing so is ten thousand francs. That slowed us down a little, but not very much. The native had said that the hippo was about to die and if that were true we could kill it for humanitarian reasons. The natives would have enough meat for a week.

We finally found a twenty-foot canoe and eight paddlers. It was a beautiful day. Over in the west the sun was about 30-degrees high and was casting shadows along the edge of the river. In the east the sky was filled with clouds; they looked like they had been dammed up before a wall; part of them were black storm clouds, and part pure white. Just as we were turning off the main river to go up a short creek to the lake, a rainbow came out and bridged the two heaps of clouds.

The creek proved to be navigable but not too easily. Once when we passed under some vines I did not duck quick enough and was hit by them. About three minutes later I happened to turn my head and saw a four-inch spider on my shoulder complacently holding her egg sac and giving the side of my neck the once over. Her complacency did not last long, however, because in the next second I saw that she was in the river.

The "lake" turned out to be a lake of grass. The grass was about six feet high and we had to "plough" through with the canoe. After about fifteen minutes we came to a small lagoon and left our canoe and went into the forest.

There was no difference between the lake and the forest except their relative wetness, the lake being more fluid and the forest more gooey.

In my time in the Congo I have done many things but I never thought I would get into the "Tarzan Act"! But the forest was covered with vines, and you should have seen me hoisting myself up a little tree that looked like it would break if you blew upon it, and, you should have seen me the times the tree did break! That happened three times, so that I gave up trying to keep to the trees and just slushed through the best I could. At that I fell in three more times up to my waist and nearly lost my shoes in knee-deep mud.

We finally arrived at the site where the natives said the hippo was caught. And sure enough, he was there. We had to climb out on several tree limbs until we could look down into the water in order to see the hippo. Now you can laugh if you want to for it turned out to be a baby hippo! We got some sticks and punched him and made him come up for air. He was all white and had a gash across his back but not bad enough to kill him. After more prodding he began to move off, very much alive. That meant that we had carried our guns all this way for nothing. But the natives could kill him with their spears and the State would not fine them, but they would not.

And so the story ends, but not without my having to fall in about three more times before finally getting back to the Mission, realizing that I had gone through all the mud and slime wearing my white hospital uniform. But we have soap and water out here, too.

—DON CONWELL

Wema, Belgian Congo

The Days That Lead To Easter

THE days that lead to Easter can be a time of spiritual advance for you and for your family if you will spend a few minutes each day in Bible reading, prayer, and meditation. In this Lenten and Easter season you and your family can join the many thousands all around the world who get daily spiritual refreshment and inspiration for Christian living through the use of The Upper Room.

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Ginling Girls Serve Rural Folk

LAST summer a small group of Ginling students spent some time at Shwen Hwa Chen, the college's Rural Service Station. Here they observed farm life, helped the women cut fuel, and became co-workers on equal terms with the farmers, putting into practice some of the ideals of service advocated both by Ginling and by the new government.

One day several of the girls helped the country women in the cotton patches at Shwen Hwa Chen pick weeds because the men were so busy weeding and pumping water into the rice fields that the women were needed in the cotton fields. Some of the students kept diaries, from one of which the following excerpt is taken. This anecdote reveals the typical enthusiasm these young college people have for serving their underprivileged countrymen and the gradual overcoming of the disdain with which educated Chinese formerly reguarded manual labor.

"It was a rather hot day," writes a sophomore from the sociology department, in her quaint English. "Before we started out, a village woman with a bundle of weeds in her hand came to see us.

" 'Teachers, I understand you are coming to pick weeds in our cotton fields. I'm afraid you can't distinguish weeds from the cotton, so I've brought samples of several weeds.'

"Then she showed us ten weeds. In the cotton field, filled with curiosity in our new work and feeling a new kind of happiness, we worked together row by row, careful not to destroy cotton plants, avoiding thorns and worms.

"Country people seeing us go out with sickles, and seeing us at work in the field, whispered to each other. A fifty-year-old woman was overheard saying to some children, 'In the olden days farmers were not so respected. Now the world has changed. Here teachers are coming to the country to learn from us and to help us.'

"Her words made us feel we are now models for the farm people. This made us work more quickly and with greater interest. To lessen our fatigue we sang songs about the farm work. Farmers came to watch us, and when the buffalo herdsman was going home, we had finished the field.

"Other farmers needing help with weeds soon applied to the Service Station for help, and during the next few days we aided several of them, weeding fields of cotton, sesame, and soy beans."

Thus, something new is being created in China when professors and college students are willing and even eager to work side by side with field laborers on equal terms, doing menial, but necessary, farm tasks. —GINLING NEWS

Scriptures in Spanish Braille

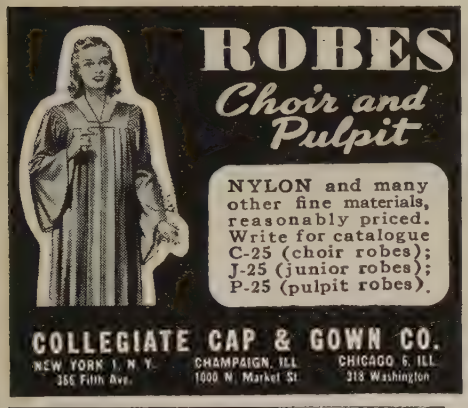
COPIES of two volumes containing I Corinthians through II Timothy and Titus through Revelation in Spanish Braille are now available from the American Bible Society. The publication of these two books completes the New Testament, which requires seven large volumes, for the Spanish-speaking blind. While the books are published particularly for the blind of Latin America, there are many Spanish-speaking persons in the United States who will welcome these embossed volumes in their own language.

The Bible Society furnishes Braille volumes to the blind at twenty-five cents a volume, although the cost is many times that amount. Where a person is unable to pay even this small amount the Braille books are furnished without cost.

Braille Scriptures in Japan

First copies of a new edition of Genesis, the Psalms, the Gospel of John and the Book of Romans and I and II Corinthians in Japanese Braille, which were printed in Tokyo by the Japan Bible Society, have reached the American Bible Society in New York. The Braille paper and binding materials needed to produce these volumes were supplied by the American Bible Society.

Shipments of Braille paper are being made by the Bible Society to Japan and Germany for the production in these needy countries of Scriptures for the blind.



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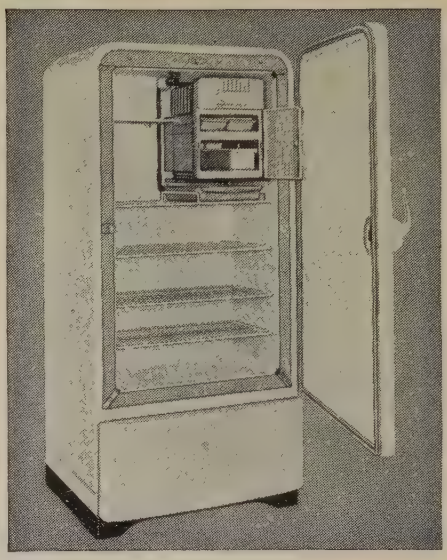

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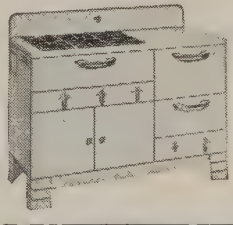

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Protestantism in Italy

By A. L. WARNSHUIS*

ITALY is, strictly speaking, a Roman Catholic country, and Protestants are proportionately an insignificant minority. Roman Catholicism is the state religion, but the popular expression of it is dominated by the veneration of the Virgin Mary. The triumphal arches set up everywhere at the time of Easter are dedicated, not to Christ the King, but to Mary the Queen of Heaven.

The Roman Catholic Church occupies the soul of the Italian people, not by the power of theological convictions, but by the close connection with the freedom of the people. The Roman Catholic Church in the minds of Italians is the natural continuation of Roman Imperialism. The church is the center of Italian culture. Legally Italy is a Roman Catholic land. Marriages are sealed in the church; divorce is impossible. There are no official statistics of the non-church-going people, but the number of "free" marriages is an indication of their increase. In the schools only Roman Catholic instruction is given, and priests who lay aside their cassock cannot obtain any governmental appointment. A teaching position would be a natural occupation for any priest that became a Protestant, but the road to such an appointment is effectually barricaded.

Political life in Italy since the war has been characterized by the struggle with communism. The Communist party is larger than in any other country in western Europe. The backward social conditions give the Communists a platform. Laws for social welfare are unknown. In the shadow of St. Peter's Cathedral, the social encyclicals of the Pope have had scarcely any practical application. Twenty-one per cent of the Italian people are illiterate; land ownership is still feudalistic; in southern Italy a large portion of the laborers are unemployed for ten months in the year. In a word, this country languishes for a social revolution such as other lands in western Europe experienced in the times of the Reformation.

The Communists count upon a revolution. The Christian-Democrats hope for a gradual development. In between these two great forces there is no strong democratic middle party. In this political situation, the Italian Protestants face a dilemma. Their strongly developed feeling of responsibility for the welfare of their country, advocates as they are of drastic social change, leads them naturally to join the right wing of the Social-Democratic party, to which most of them do actually belong. While the left wing Socialists work with the Communists, the right-wing Socialists follow in the wake of the Christian-Democratic party which the Roman Catholics count as their members. The predicament of the Protestants is that they must not lose themselves in revolutionary sentiments, which would bring upon them the charge of being communistic, and that would be fatal. On the other hand, they do not want to support the conservatives, conscious as they are of social injustices in so many respects.

Protestantism is native-born in Italy. The Waldensian is the oldest Protestant church in the world. Since 1948, when they were granted equal civil rights, they have spread their settlements in the Alpine valleys of the north out over the whole land. They are about 60,000 in number—a number that would be much larger if it were not for extensive emigration to North and South America. This emigration is also one of the reasons that is delaying the union of the Methodists with this church, for the Waldensians attach great importance to this name as a strong link with the small daughter-churches in South America. There are about 6,000 in the Methodist church which is a union of churches resulting from British and American missions. The Baptist church has about 7,000 members.

The Waldensians consider themselves to be the Protestant church of Italy, but at the same time they realize that they are unprotected. Under Mussolini they lived under the Law of Tolerated Religions, but this law has not been re-enacted since the liberation after the war. They are now

*Dr. Warnshuis, New York City, is a well-known missionary statesman. He has written a series of brief articles on Protestantism in various countries. This is the first in the series.

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Italians of all ages sing hymns at a Protestant evangelistic meeting held in Rome. (RNS photo)

dependent upon the local police regulations, but their real protection consists in the esteem with which they are regarded by the people. It is in this small group of Protestants that one should look for the true line of succession to the apostolic church, rather than in the splendor of St. Peter's Cathedral.

Through Church World Service and the World Council of Churches the American churches must send aid to these needy Italian churches. Pastors' salaries must be supplemented in order to lift them above the most primitive standards of living. Money is needed to repair and equip church buildings and institutions. Scholarships for theological students must be given. Printing paper for books and periodicals must be bought. Substantial help is deserved.

Budget Limits Boarding Students in India

School opened in June with an enrollment of 241, six more than our maximum last year. What it would have been had we been allowed to take in all the girls who wanted to come as boarding students is hard to guess. Last year we had 88 boarding girls; but with food so scarce and expensive and no hope of an enlarged budget we were told to cut down on numbers. We set our aim at sixty and opened the year with sixty-two; four more have come since. We take only those whose homes are in villages where there are no schools.

Indian parents are poor disciplinarians and often we have requests to accept girls because their parents cannot control them. If the parents can pay the required fees and we have room we seldom refuse them. This year we have six such girls whose parents are supposed to pay the full cost to feed them.

But even with this cutting down of numbers we are wondering how we can ever feed the girls this year on our extremely limited budget. The one consoling thought in this—we give the girls better food even on our limited budget than they would get at home.

—Leta May Brown

Mungeli, C.P., India

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Religion at Work

By MAEANNA CHESERTON-MANGLE

MARTHA Sharp, vice chairman of Children to Palestine, Inc., tells a fascinating tale about David—not the David of biblical times; but David, one of the immigrant children who had just arrived in Israel. Mrs. Sharp was sitting with the placement committee of Youth Aluyal when the boy came up for interview. David was as wan as he was blond. In answer to the questions put, he said that his father's name was Mose and his mother's Hannah.

"Where are they now?"

"My father died in the concentration camp at Dachau."

" . . . and your mother?"

"She was hit by shrapnel in the ghetto in Warsaw."

"Where were you born?"

"Warsaw."

"Any brothers or sisters?"

"There were nine. All dead."

Mrs. Sharp and the others mentally bit their lips, as one ventured: "How did you escape?"

David tugged at his left ear, yet with no embarrassment. It was an old story. "It was at Theresienstadt and we all stood up to be shot. My bullet—" David showed a huge hole in his ear—"my bullet went through my ear instead. I fell down with the rest of them as if I were dead too. When the Nazis were gone I escaped."

"Where did you go?"

"I joined the partisans and fought for democracy during the war. I'm a man."

"How old are you, David?"

"Thirteen." And he WAS a man, at thirteen!

"What would you like to be?"

"A carpenter like my father. He made beautiful furniture. I could learn."

"Then we will send you to Ben Shemen, David. Then you can go to school. You can learn to read and write Hebrew; to do mathematics and at the same time to work in the carpentry shop."

Six weeks later Mrs. Sharp visited Ben Shemen and out in the fields transplanting baby trees, she saw David. He was plump and his eyes were no longer sad.

"Shaloam David." She called.

"Shaloam, Mrs. Sharp!" He seemed delighted to see her again, and wanted to show it. He offered to take her over the school. He led her straight to the carpenter shop. Inside was a shelf filled with articles for display. David took up a beautifully made, wooden pen tray. His eyes were shining as he exhibited the dovetailing.

"My father would like to know I could do a piece of work like this," he said.

David was on the road to recovery because someone had acted in time. Someone found him in Europe and brought him to Israel. Someone placed him where love and education are fitting him to help himself and others.

Many Christians who understand that the plight of orphaned Jewish children is not a Jewish problem but a humanitarian problem are joining their Jewish friends. Through Children to Palestine they are rescuing the remnants of the DP camps and bringing them to a new life in Israel.

Anniversary Celebration in Tokyo

The Margaret K. Long Girls' School in Tokyo, Japan, recently celebrated its 44th anniversary. On the morning of November 1 there was a chapel service during which the founders of the school were commemorated. The next two days there was a bazaar in which every girl had a part. Each day a lunch was served by the girls.

The alumnae also returned to help and share in the celebration. A very interesting program was given each afternoon. One graduate who has continued in her music played beautifully on the piano. Another who has become an opera singer sang parts from "Madam Butterfly." A third alumna with a friend gave an attractive classical Japanese dance. Each afternoon the school girls gave plays.

The school is happy to have Miss Shizu Kawai back after a year's absence for study in the U. S. A. Miss Kawai is busy in the Home Economics department and has plans for the opening of a special school for students following their high school graduation.

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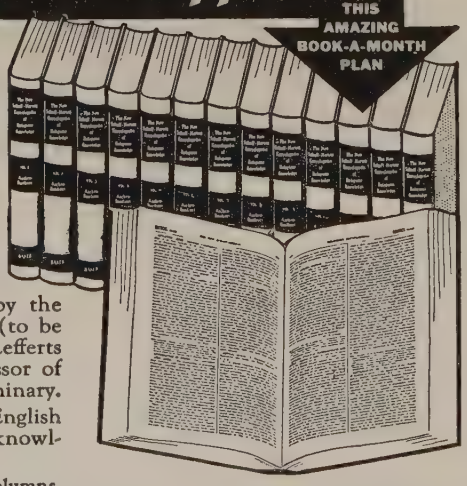

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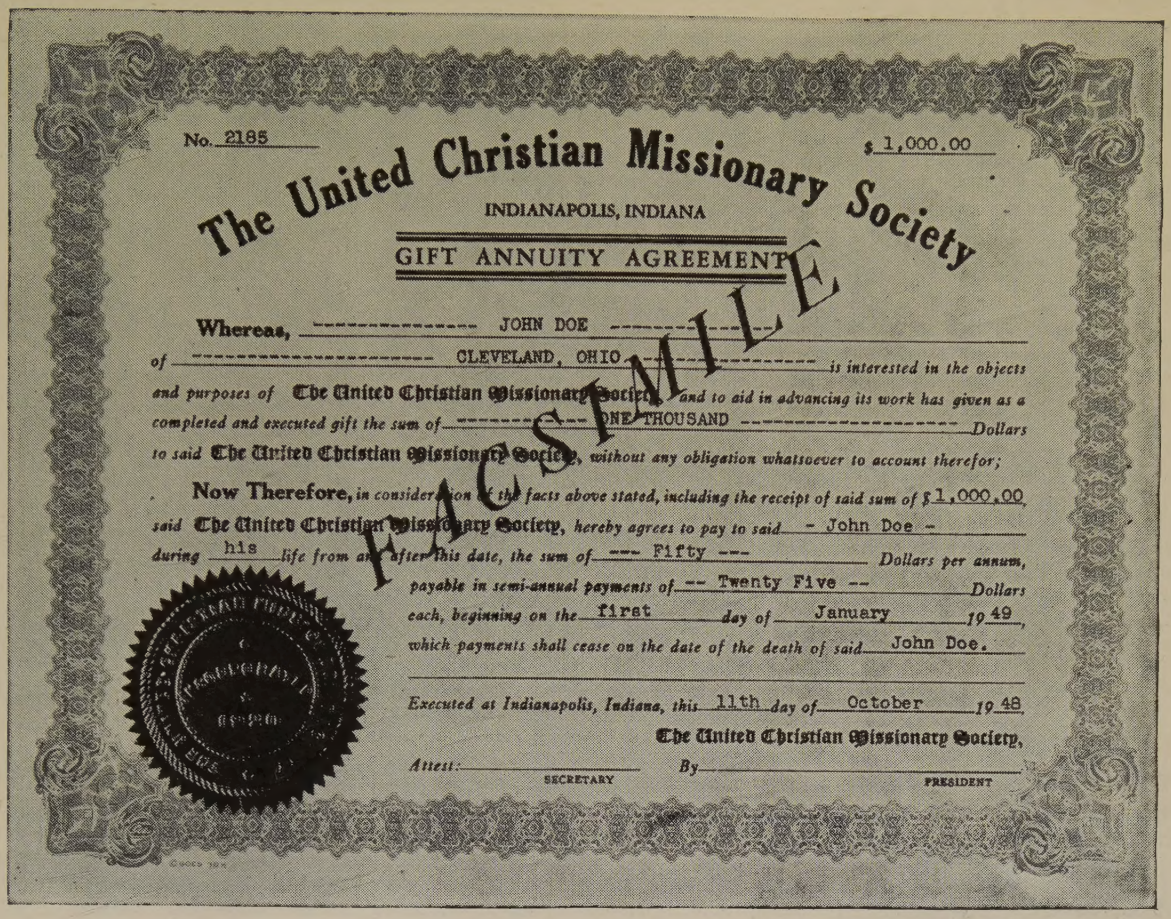

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What means all of this writing? Are these church leaders sending suggestions to their Congressmen . . . answering their Christmas mail, belatedly . . . protesting something . . . complimenting somebody?

The best explanation of what these people are doing might be that they are airing their views. In those notes and letters they are telling WORLD CALL what they think about it.

The church member in Sciota, Illinois, is *Mrs. Sloan Aten.* A few months ago she pleased the editorial staff by writing, "Your November WORLD CALL—most interesting and educational! Keep up the good work!"

Mrs. Gerard Taylor, Enid, Oklahoma is the state president of women's work. Her letter to the editor included this comment, "WORLD CALL is the greatest instrument we have in our brotherhood to give our people a vision of the world-wide mission of the church. If we could just get WORLD CALL into all of our church homes, how much easier would be the task of our church leaders!"

The Seattle minister was *Dr. John Paul Pack.* His note, written in December, said, among other things, "I always enjoy WORLD CALL. Thanks especially for the series by Dicks." He was referring to the current series of articles on religion and health by Russell Dicks.

Heartfelt thanks from the staff of this magazine are hereby passed along to these church leaders for their words of appreciation. These thoughtful expressions go a long way toward making the job of getting out forty-eight pages of news and comment on religious issues a pleasant one.

It is nice to know, too, that the magazine is being used in programs. *Mrs Oscar Felch,* Austin, Minnesota, wrote, "For part of our program of the Christian Women's Fellowship we hunt up the answers to the questions on the cover page of WORLD CALL and it is lots of fun, besides giving us a great deal of information."

The kind of action that impresses the WORLD CALL staff most of all is subscription renewal. *Frederick Babcock,* Denver, Colorado, preacher-layman, sent his renewal for four years all at once. On his order he penned this note, "Wishing you every success in the continuance of a 'must' publication."

Daniel Groff, pastor in Fort Worth, Texas, said, "We take several copies of WORLD CALL here at the church and consider it a very readable and informative magazine."

Then, there was the letter written by a Tennessee subscriber, *Mrs. M. C. Wiggins.* If all readers were as anxious to have their copies of WORLD CALL as Mrs. Wiggins seems to be, the future of this magazine would be assured. Mrs. Wiggins wrote, "I shall send twenty-five cents in stamps. I lost my September WORLD CALL on the train. Please send me another copy as soon as possible!"

Mrs. Wiggins got her second copy!

—MRS. LOUISE MOSELEY
ACTING WORLD CALL SECRETARY

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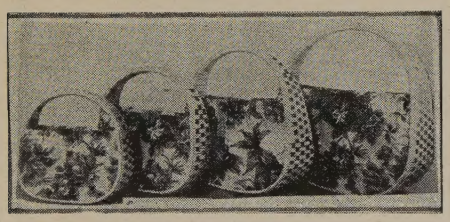

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	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1948-49	1949-50	1948-49	1949-50
Churches	$218,169.04	$215,638.83	$32,988.39	$33,284.92
Bible Schools	40,140.17	45,754.96	3,223.76	3,724.08
Women's Missionary Societies	40,629.70	39,318.36	2,389.27	991.50
Councils	104,516.47	113,509.00	2,649.78	2,810.07
Young Matrons' Missionary Societies	1,812.47	1,654.30	66.87	30.00
Guilds	9,585.30	9,544.11	263.50	293.18
Youth Groups	6,522.96	7,719.07	544.82	240.90
Children's Groups	773.95	865.06	193.56	157.44
Individuals	4,554.47	3,239.50	9,129.87	7,323.46
Grand Totals	$426,704.53	$437,243.19	$51,449.81	$48,855.55
Adult Missionary Organizations Totals	$156,543.94	$164,025.77	$ 5,369.42	$ 4,124.75

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
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Last Column

Prayer is the mightiest weapon we can find;
Prayer makes us patient, understanding, kind,
Helps us to right decisions, clears the mind,
Prayer changes things.

Sense of God's nearness stirs us when we pray,
Prayer strengthens us for duty day by day,
Transforms our lives, sheds light upon our way;
Prayer changes things.

—*The Australian Christian*

Growing Old

Written by Florence A. Mills, a retired missionary on her seventy-sixth birthday, November 21, 1948.

AS I grow old—
I want to be a bit more thoughtful, a bit more bold
To do and say the things I ought,
And live the life I long have sought.

I want to know the needs of others;
To recognize in all, my brothers;
To give myself and all I own
Content to reap from seed I've sown.

I want to feel God's presence near;
To serve Him well whilst I am here;
And when at last we're gathered home
Heaven's joy shall be
The friends I've known.

The Turtle and the Leopard
A Congo Fable

The Turtle and the Leopard were going to see Mrs. Leopard. Each had a spear and as they went the little Turtle said: "I am wiser than you, wiser than all the folk in the forest. We shall see who is the wiser. When we reach the river, we shall throw our spears into it."

When they reached the river the Turtle said: "You throw your spear in first and then I shall throw mine."

The Leopard threw his spear with a mighty heave out into the river. It sank out of sight. But the little Turtle threw his spear into the shallow water close up to the bank, then reached down and picked it up.

"See," he said, "you do not have any wisdom at all. You threw your spear out into the river and it is gone while I threw mine where I could get it. Now I have a spear, but you have thrown yours away."

—ROBIN R. COBBLE

Judy, the daughter of Mr. and Mrs. Rice, missionaries in India, was five years old in September and is described by her mother as "a big husky tom-girl." The mother continues, "She enjoys dolls but never for a long time. One day I overheard her saying to her little brother Tommy, 'Daddy, baby is crying. You hold her. I am going out to shoot a tiger!'"

"THY WILL BE DONE ON EARTH...."

Paul writes: "Know ye not that they that minister about sacred things eat of the things of the temple . . . . ?"

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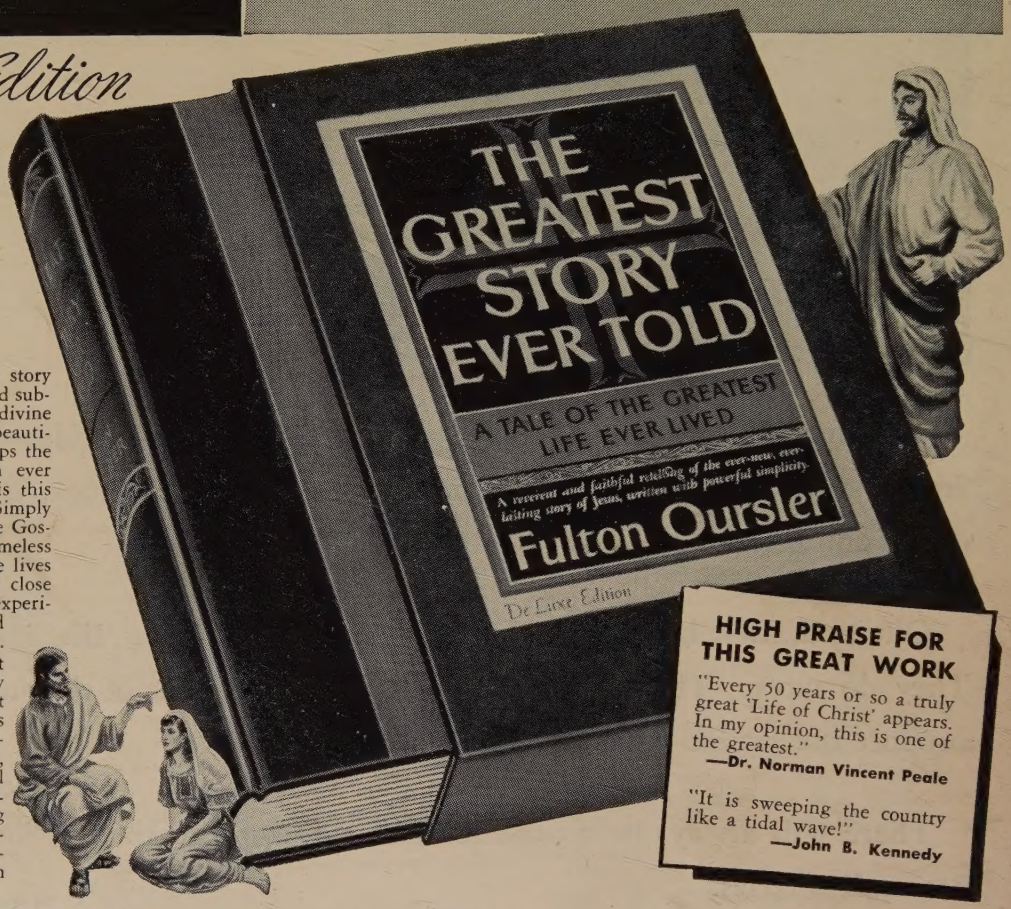

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